# CENSUS OF INDIA, 1901. VOLUME XIII.

# CENTRAL PROVINCES.



BY

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# CENSUS OF 1901.

# CENTRAL PROVINCES REPORT.

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#### CENSUS OF 1901.

# CENTRAL PROVINCES REPORT.

#### CHAPTER I.

#### PRELIMINARY (CENSUS PROCEDURE).

The fifth general census of the Provinces was taken on the night of the 1st March 1901, ten years and three days after the preceding one. The date selected was five days before the full moon, so that there should be enough light for the enumerators to complete their rounds. In several districts of the Central Provinces, however, there was no moon, and a heavy fall of rain. This is the third occasion on which a special officer has been deputed as Census Superintendent, the census of 1891 being conducted by Mr. Robertson, and that of 1881 by Mr. Drysdale. In 1872 and 1866 the proceedings were directly controlled by the Secretariat.

- The Superintendent's appointment was created eleven months before the census, in April 1900, at a time when the famine The agency employed. of that year was at its height. It was consequently essential to avoid, as far as possible, the imposition of extra labour on district. officers, whose time was already more than sufficiently occupied with the control of relief measures. The Settlement Commissioner, on being approached on the subject, agreed to make the services of the Land Record Staff available for census work in all districts, except five tahsils of the Chhattisgarh Division where settlement was in progress. The effect of this decision was to greatly diminish the burden of the preliminary preparations. In 1891, the services of Patwaris and Revenue Inspectors could be utilised only to a small extent, and the agency generally employed was the Police. In consequence of this, the whole area of districts had to be sub-divided de novo into census circles, to correspond with the boundaries of those of out-posts and station-houses, which were the units of census charges. The supervisors appointed did not know the areas over which their duties extended, and had to be taught them, and to be supplied with maps. On this occasion, as the work was to be done by the Land Record Staff, the Patwari's circle was naturally selected as the basis of local sub-division and the Patwari was appointed supervisor.
- 3. There were, as in 1891, three grades of census officers—the charge superintendent, the supervisor, and the enumerator, and the local areas under their jurisdiction were called the charge, circle, and block. The block is the unit of census organisation, its size being determined by the number of houses and their distance apart, which one man can conveniently visit, for the purpose of conducting the final enumeration, between the hours of 7 and 12 on the census night. The circle consists of as many blocks, and the charge of as many circles, as can be conveniently controlled by one supervising officer. In the Central Provinces the average size of a block

was 32 houses, or 160 persons. There were altogether 74,943 blocks in the Provinces. The census circles, as already stated, were as a rule except in towns coincident with those of Patwaris. Where there was a large village of 2,000 or more inhabitants, it was sometimes made a separate circle with an additional supervisor, usually a schoolmaster. There were altogether 6,823 circles in the Provinces, the average number of blocks to a circle being 11 and of persons 1,740. Like the circles, the census charges were adopted ready-made from the sub-divisions of Revenue Inspector's circles already in existence for the purposes of famine relief. The famine circle officers were made census charge superintendents, and thus the preparations commenced with nearly the whole of the superior staff already appointed and on the spot. In towns the arrangements were under the control of municipal committees, and in those which were the head-quarters of districts or tahsils, the services of clerical and other officials were utilised for census work. There were altogether 815 charges in the Provinces, the average number of circles to a charge being 8 and of persons 14,568.

The successive stages of preparation may be summarised as follows. First, the division of the circle into a suitable number of The preliminary measures. blocks of the size stated above, and the writing up of the circle list, which contained a list of the blocks, the number of houses in each, and the names and occupations of persons selected to act as enumerators; this part of the work was usually completed some time in July. Secondly, the appointment of enumerators and the writing up of the block list, in which all the houses in each block were entered and numbered in serial order, the description of each house and the name of the head member of the household being shown in the list; this was done during the rains, during which the block lists were also to be checked as far as possible. Next, the painting on to each house of the number given to it in the block list, which was supposed to be done immediately after the rains, but in some districts was not completed until December; and lastly, the preparation of the preliminary record of the census. This was almost everywhere written up at first on blank paper and after being inspected was copied into the books. The rough copies were prepared by about the end of January, and during February were thoroughly checked by officers of all departments. As a rule the preparations proceeded punctually and smoothly, and without causing any considerable extra trouble to Deputy Commissioners, up to the period of the preliminary enumeration; and this result is undoubtedly due to the fact that, for the first time on this occasion, the conduct of the enumeration was entrusted to Patwaris and Revenue Inspectors as an integral part of their work; and the fact that they should have been able to cope successfully at the same time with the local administration of famine relief and the preparations for the census, superimposed on their ordinary duties, and so far as I am aware without detriment to these latter, cannot but be regarded as a valuable testimony to the high degree of efficiency attained by this Department. I must not omit to place on record the care and trouble taken by Mr. Gardiner, the officer in charge of the Nagpur Jail Press, in the supervision of the printing and despatch of forms. The census work, undertaken locally for the first time on this occasion, was no inconsiderable addition to the ordinary duties of the press, and it was punctually and successfully carried out. During the two months before the census all the indents were as a rule complied with on the day after receipt, and a great burden of anxiety was thus removed.

5. In spite of the pre-occupations of famine work many Deputy Commissioners and Assistant and Extra-Assistant Commissioners Notice of officers. took a keen personal interest in the preparations for the census and the inspection of the books. Thus Mr. Mayes in Bilaspur expended four days of his own time in holding conferences for the instruction of the census staff. Mr. Standen in Betul also himself held conferences and issued some supplementary instructions, which were partially adopted and recommended for general use. Mr. Maw in Damoh personally checked the books of most charges, and the other gazetted officers of Damoh District, Mr. Higgins, Dr. Quinn and Mr. Gisborne-Smith, were also good enough to participate in the work. Mr. Robertson in Jubbulpore, Captain Macnabh in Raipur, and Mr. Moss King in Saugor were other Deputy Commissioners who did a considerable amount of personal supervision. Of Assistant Commissioners, Mr. Nelson in Mandla was keenly interested in the work, and Mr. Bell and Mr. Blennerhassett in Jubbulpore, Mr. Batchelor in Nagpur and Mr. Khan in Chanda should also be mentioned; and among Extra-Assistant Commissioners especially Mr. Kutubuddin in Hoshangabad and Mr. Bose in Seoni, and also Mr. Sunderlal in Saugor, Mr. Rangaya in Damoh, Mr. Ratnaparkhé in Narsinghpur, Mr. Hira Lal in Balaghat and Raipur, Mr. Baikunath Pujari in Sambalpur, and Mr. Ranade in Bhandara. The Seoni district report, written by Mr. Bose, contains some interesting material. In Damoh the census led to the arrest of a notorious dacoit. He had been wanted by the Police for some time and a reward offered for his apprehension; on the night of the census he happened to be passing through a village, where he was seen and duly enumerated; his answers to the questions awakened the suspicion of the female kotwal of the village, and next morning he was taken into custody and made over to the Police. In Damoh also the zeal of the census staff was again evidenced by the enumeration of the god Mahadeo as a householder in the village temple, and his occupation as subsistence on contributions from the tenants; but the similar case which occurred in 1891 of the Queen-Empress being entered as the proprietor of the Seoni cattle-pound was not repeated; nor was my ingenuity taxed to prescribe a course of action for the enumerator in the event of a deaf and dumb traveller arriving at the village serai at 12 o'clock on the census night.

had to be reported within six days of the census. The Central Provinces was, it is believed, the only province from which all the returns were actually received in Calcutta on the 7th March; and considering the large areas over which the operations extended, and the difficulties of communication, this result is distinctly creditable to Deputy Commissioners and local census officers. The extent to which the final figures of population arrived at in the census office differ from those at first reported is shown in the annexed statement. There is a large difference in three areas—the Mandla Tahsil of Mandla, the Chanda Tahsil Zamindaris, and Kalahandi. In Mandla it is reported that the mistake was due to the carelessness of the Extra-Assistant Commissioner in charge at head-quarters, who wrote down one return as 2,000 instead of 20,000. In Chanda and Kalahandi the difference is due to the totals of the preliminary enumeration having

All the returns for the N.-W. Provinces were despatched by the 7th, but one telegram was not received till the 8th.

For tabulation the slips of a whole tahsil were taken at the same time, and distributed by census circles among a gang of sorters. Each sorter had a set of pigeon-holes containing thirty compartments, into which he sorted the slips for each table in a prescribed order, first by religion and sect, then by birth-place and language, then by caste, then by age and civil condition, and lastly by occupation. After the first sorting by religion and sect had been done and each sorter had the slips of each religion and sect made up into bundles, these were redistributed among the gang so as to bring all slips of each religion and sect to one or more In this way the slips were sorted for the birth-place, language and caste tables in order that the castes belonging to each religion and sect might be known, which was effected by the sorter simply writing the name of the religion or sect to which his slips belonged at the top of the tabulation register, on which he recorded the results of his sorting for the subsequent tables. After the caste table, when the slips were in bundles by caste, these were again redistributed so as to bring all the slips of certain selected castes to one or more sorters. The slips were then further sorted for the last two tables, age and civil condition and occupation, and the sorters who had the slips of the prescribed castes, wrote their names at the top of their tabulation registers, which thus gave these tables in certain cases by caste. two processes of redistribution by religion and sect and by caste may be illustrated by supposing that a large number of incomplete packs of playing-cards were mixed together, and it was desired to separate them first into separate packs and then into suits, several persons being engaged on the work. mixed cards would be given to each person and he would sort out the cards belonging to each different pack by the devices on the backs. He would then count the number of cards belonging to each pack and enter the totals in a register as follows:-Pack No. 1 (green) 5; Pack No. 2 (yellow) 39; Pack No. 3 All the registers would then be collected and the entries (blue) 15; and so on. of the green pack found in those belonging to each person or sorter abstracted on to a separate slip and added up. The number of cards belonging to each pack would thus be ascertained, and this would correspond to the tabulation and compilation of one census table. Suppose, further, that it was desired to ascertain the number of cards of each suit both altogether and in each pack separately. Taking the registers containing the entries, some one would collect from each of the sorters all the green cards which he had and give them to one sorter, and similarly for the other packs. Each sorter would then sort his cards into the four suits, count the number of cards in each suit, and enter in another register. Green pack—spades 10, diamonds 9, clubs 7, hearts 8. When this process had been completed and the registers again collected, the entries for each suit would be abstracted on to a separate sheet and added up, and the necessary information would be obtained. If it be supposed that the different kinds of packs represent one of the particulars recorded at the census, such as religion, and the suits another such as caste, the process described is exactly analogous to that of census tabulation and complation under the slip system, only that one or two hundred thousand slips are dealt with at a time, and that, except in the age and civil condition table, the entries to be distinguished in each process of sorting ar usually very numerous.

The slip system has several advantages as compared with the old system of abstraction by ticks on to sheets divided into comparison of the slip compartments. According to this every table had to be abstracted separately, and the abstraction sheets must in some cases have been very complicated. In the age, sex, and civil condition sheet, 106 compartments would be required, being the product of two

sexes, three civil conditions, and seventeen age periods, and it must have been extremely difficult to get the abstraction done correctly. Each abstractor would have to have one of these for each separate religion, and in the case of every entry he would have first to take the proper religion sheet and then to select out of a hundred and six compartments in the sheet the one corresponding to the age, sex, and civil condition of the person to be abstracted. Under the slip system the slips are sorted by sex for the first table, religion, and the bundles of male and female slips are kept separate in all subsequent tables. civil condition each bundle is first sorted by shape into the three civil conditions, and subsequently each of these into the seventeen age periods. disadvantage of the tick system is that only one book could be abstracted at a time, and in such tables as caste and occupation, where a large number of different entries would be contained in a single block, the subsequent process of tabulation or adding up the separate entries on each sheet was extremely complicated. Under the slip system, when the abstraction is finished, no more notice need be taken of single blocks and all the entries of one caste and one occupation contained in several thousand slips could be counted and tabulated together. The advantages of the system are, it will be seen, contingent on dealing with large quantities of slips at the same time. It saves the process of copying out and adding up enormous numbers of small totals, which is necessary when, as under the tick system, every table is prepared separately for each block.

11. The only other scheme of census tabulation which is a serious rival of the slip system is that of the electric tabulating machines Comparison with the electric tabulating machines. invented by Mr. W. Hollerith. The method pursued is to take for each person a card marked out into various compartments, in which holes, numbers or abbreviations corresponding to the enumeration particulars recorded are marked by means of a key-board punch, presumably a machine something of the same nature as a type-writer, only that it makes holes instead of writing letters. The punched cards are then passed one by one through an electric tabulating machine which records the numbers of each group in the tables according to the holes in the cards. The population of Cuba, about a million and a half persons, was tabulated in 5 months and 3 day's in this manner, the total cost of the census being equivalent to eleven and a quarter lakhs of rupees. The population of Austria, consisting of 24 millions, took two years to tabulate by the same process. In Austria twelve tabulating machines and 220 key-board punches were used, the cost of one machine being, it is thought, about £400. It is clear that electric machines cannot be compared with the slip system as far as India is concerned. In the Central Provinces, working on the same scale as Austria, 6 machines would be required to tabulate the population of 12 millions in two years, and their initial cost would be Rs. 36,000. By the time the key-board punches and cards had been obtained the expenditure would probably amount to half the total cost of the census on machinery alone.

Ahmed, Clerk of Court, Khandwa, for the Jubbulpore office; Ganpat Giri, Head Clerk, Bilaspur, for the Raipur office; Raghunath Parshad, Excise Inspector, for Sambalpur, and Laxman Rajaram, Naib-Tahsildar, for Nagpur. All the Deputy Superintendents of Census worked as hard as they could, and performed their duties satisfactorily. The best was Raghunath Parshad, whose tables were prepared at once with great rapidity and accuracy.

Diagram comparing the Areas of Districts.

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#### CHAPTER II.

#### THE DISTRIBUTION OF POPULATION.

13. The population of the Provinces is now 11,873,029, showing a decrease of 8.3 per cent. on 1891. British Districts Leading statistics. contain 9,876,646 persons, or 83 per cent. of the population, and Feudatory States 1,996,383 or 17 per cent. In 1881 the population of the Province was 11,548,511. The area of the Provinces is now 115,894 square miles. Since 1891 it has changed by 42 square miles, due to corrections in survey. British Districts contain 75 per cent. of the area of the Provinces and Feudatory States 25 per cent. In 1891 the Central Provinces contained 7 per cent. of the area and 4.5 per cent. of the population of India. Including Berar and the North-West Frontier Province the Central Provinces is sixth of the Provinces in India both in area and population. It is larger both in area and population than Berar, Assam and the North-West Frontier Province, larger in area than the United Provinces, and larger in population than Burma. The annexed statement shows the area and population of the ten Provinces according to the figures published in the Census Tables:-

	Province.			Area.	Population.
Burma	••••	•••		258,195	10,491,733
Bengal	•••	••		189,837	78,493,410
Bombay	••••	•••	]	188,745	25,424,235
Madras	•••	•••	·	143,221	38,623,066
Punjab	•••	•••		133,741	24,754,737
Central Provinces	•••	. ···		115,894	11,873,029
Jnited Provinces	***	•••		112,243	48,493,879
Assam	<b>.:.</b>	. ***		56,243	6,126,343
Berar	• •••	•••	٠	17,709	2,754,016
North-West Frontier	Province	••• .		16,466	2,125,480

14. The following statement shows the population and area of the four Administrative sub-divisions. divisions and their proportion to the total of British Districts:—

		. `	Population.	Percentage of British Districts.	Area.	Percentage of area of British Districts.
1. Jubbulpore Division	•••		2,081,916	21	19,003	22
2. Nerbudda Division	•••		1.783 441	18	18,322	21
3. Nagpur Division	***		2,728,063	28	24,121	28
4. Chhattisgarh Division			3 283,325	33	25.013	29

The average area of a revenue division in the Central Provinces, excluding

		Average population.	Average area.
United Provinces Bombay Bengal Punjab Burma	•••	5,209,965 4,628,897 8,304,985 2,033,034 1,156,462	11,343 30,746 16,798 9,721 21,066

Feudatory States, is 21,654 square miles, and the average population 2,469,162 persons. The average areas and populations of divisions in some other Provinces are given in the marginal statement. A division in the Central Provinces is therefore generally larger in area but smaller

in population than in other Provinces. The Chhattisgarh Division is the largest both in respect of area and population, and the Nerbudda Division the smallest.

The largest district in the Provinces in point of area is Raipur, 11,724 square

District. Area in square miles.  *1. Raipur 11,724 2. Chanda 10,749 3. Bilaspur 8,341 4. Mandla 5,047 5. Sambalpur 4,948 6. Chhindwara 4,631 7. Hoshangabad 4,020 8. Saugor 4,007 9. Bhandara 3,965 10. Nimar 3,929 11. Jubbulpore 3,912 12. Nagpur 3,840 13. Betul 3,826 14. Seoni 3,826 15. Balaghat 3,139 16. Damoh 2,831 17. Wardha 2,428 18. Narsinghpur 1,916	:		11			
2. Chanda 10,749 3. Bilaspur 8,341 4. Mandla 5,047 5. Sambalpur 4,948 6. Chhindwara 4,631 7. Hoshangabad 4,020 8. Saugor 4,007 9. Bhandara 3,965 10. Nimar 3,929 11. Jubbulpore 3,929 12. Nagpur 3,840 12. Nagpur 3,840 13. Betul 3,826 14. Seoni 3,206 15. Balaghat 3,139 16. Damoh 2,831 17. Wardha 2,428 17. Betul 2,856	District.		square	District.	1	
•	2. Chanda 3. Bilaspur 4. Mandla 5. Sambalpur 6. Chhindwara 7. Hoshangaba 8. Saugor 9. Bhandara 10. Nimar 11. Jubbulpore 12. Nagpur 13. Betul 14. Seoni 15. Balaghat 16. Damoh 17. Wardha	d	10,749 8,341 5,047 4,948 4,631 4,020 4,007 3,929 3,929 3,826 3,826 3,826 3,139 2,428	2. Bilaspur 3. Sambalpur 4. Nagpur 5. Jubbulpore 6. Bhandara 7. Chanda 8. Saugor 9. Hoshangaba 10. Chhindwara 11. Wardha 12. Seoni 13. Nimar 14. Balaghat 15. Mandla 16. Narsinghpur 17. Betul	ī	,012,972 829,698 751,854 6680,585 663,062 601,533 471,046 449,165 407,927 385,103 327,709 327,709 327,035 326,521 317,250 313,951 285,363

miles, and the smallest Narsinghpur, 1,916 square miles. The marginal statement \* shows districts arranged in Raipur has also the point of area. largest population in the Provinces with 1,440,556 persons, Bilaspur is second with 1,012,972 persons, Sambalpur thirdwith 829,698 persons, and Nagpur fourth with 751,844 persons. The smallest district in population is Damoh with 285,326 persons, next to this Betul with persons, next Narsinghpur, then Mandla, 313,951 persons, and The marginal state-31.7,250 persons. ment † shows districts arranged in point of population. The average area of a

district in the Central Provinces is 4,812 square miles and the average popula-

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	Average population, of a district.	Average area of a district.
Bengal United Provinces Bombay Madras Punjab Berar Burma	1,557,184 976,868 771,483 1,736,325 752,976 459,002 256,991	3,149 2,127 5,124 6,441 3,600 2,951 4,681

tion 548,703 persons. Averages, of area and population for some other Provinces are given in the marginal The average land revenue demand per district in the Central Provinces is Rs. 4,79,524 and per head of population about 14 annas. The 15 Feudatory States occupy an area 29,435 square miles and have a popu-

lation of 1,996,383 persons, being about a quarter of the area and a sixth of the population of the Provinces. The largest is Bastar with an area of 13,062 square miles, and the smallest Sakti, 138 square miles. The largest State in point of population is Kalahandi, 350,529 persons, and the smallest Makrai, The average area of a Feudatory State is 1,962 square miles, 13,035 persons. There are 51 tahsils in British and the average population 133,092 persons.

Statement showing average area and population of tahsils in each division,

Division.	Average area.	Average population.
Jubbulpore Nerbudda Nagpur Chhattisgarh	1,421	160,147 137,188 170,504 364,803

Districts, or rather less than 3 to a district. The average area of a tahsil is 1,698 square miles, and the average population 193,660 persons. The size of tahsils varies greatly between the west and east of the Provinces, as shown by the averages for each division

in the marginal statement. The figures for the Jubbulpore, Nerbudda, and

Diagram comparing the Population of Districts. The hachured spaces represent the urban Population in each District.

Vandyke, 8. I. O., Caleutta.

8. No. 274, Census Commr. C. P. - May 62, - 1.000.

Nagpur Divisions do not differ very materially, but the average tahsil in Chhattisgarh has more than double the population, and nearly twice the area of that of any other division. The largest tahsil in the Provinces in point of area is Raipur, 5,802 square miles, and the smallest Seoni-Malwa, 490 square miles. The largest in point of population is also Raipur Tahsil, 564,102 persons, and the smallest Sironcha, 51,148 persons.

The density of population per square mile for the Central Provinces is 102 persons, being 114 persons for British Districts and 68 persons for Feudatory States. In 1891 it was 125 for British Districts, and there is thus a reduction of 11 persons.

15. The natural divisions of the Province have been fully described in the last Census Report, and also in the two famine reports.

Nothing more than a list of them need therefore be given. This is as follows:—

1.—The Vindhyan Plateau.—Saugor, Damoh and the Murwara Tahsil of Jubbulpore.—The drainage of this area is north to the Ganges and Jumna.

Area ... 8.807 s. m. II.—The Nerbudda Valley.—The rest of Jubbulpore, Pepulation ...1,295.053 Narsinghpur, Hoshangabad and Makrai.

III.—Nimar.—The northern part of Nimar is in the Nerbudda Valley, and the Burhanpur Tahsil in the valley of the Tapti, being separated by the western extremity of the Satpura Range-But the country is broken by small hills and forests and is more sparsely cultivated than the rest of the Nerbudda Valley, and the district is usually therefore taken as a division by itself.

IV.—The Satpura Districts.—Mandla, Seoni, Betul, Chhindwara, and the Baihar Tahsil of Balaghat.—These are situated on the plateau of the Satpura Range which occupies the Central part of the Provinces.

V.—The Maratha Districts, or those of the Nagpur Plain lying in the valleys of the Wardha and Wainganga.—Wardha, NagPopulation ... 2,651,152

Population ... 2,651,152

Page 1. 22,669 s. m. Pur, Bhandara, Clianda, and the Balaghat Tahsil of Balaghat.

VI.—The Chhattisgarh Plain.—Raipur, Bilaspur, and the seven Chhattisgarh Feudatory States comprising the upper basin of the Mahanadi.

VII.—Sambalpur and the seven Oriya Feudatories in the middle basin of the Mahanadi.

16. The above seven divisions can be reduced to five by including Nimar Remarks on Natural Division, and combining the Oriya country and Chhattisgarh. But whether five or seven are taken they do not serve very well to distinguish the

physical features of the country, and in the case of ethnical and linguistic distribution the want of correspondence is still more apparent. The greater part of the Sausar Tahsil of Chhindwara, called the Zerghat, lies below the plateau of the Satpuras and more correctly belongs to the Maratha country. In Chanda perhaps only the Warora Tahsil and the Khalsa of the Brahmapuri Tahsil should strictly be included in the Nagpur Plain. A large proportion of the population of the Chanda Tahsil is composed of Telugu castes, and the country itself is more sparsely populated and densely wooded than the rest of this division. Zamindaris of the Chanda and Brahmapuri Tahsils should perhaps properly be constituted into one division, with Bastar, Kanker, the Raipur Tahsil Zamindaris and the greater part of Kalahandi as the area occupied by the expanse of hill and plateau country, which on the north-west nearly touches the Satpuras, leaving only the slight break of level land between Dongargarh and Ambagarh-Chauki, and goes south and east till, in Kalahandi, it merges into the Eastern Ghats. tract and the Satpuras form the two natural fastnesses which the Dravidian tribes have preserved for the most part free from the encroachments of the Aryan Extending on the west to the lower Wainganga and the Pranhita, the hill country follows on the north, the line of the Mahanadi, running up to within a short distance of the river and taking in the Raipur and Janjgir Tahsil Zamindaris, until, after enclosing Chhattisgarh on the south, it again approaches through Phulihar and Sarangarh the northerly extension of the Satpuras, which runs down into Raigarh and separates Chhattisgarh from the Oriya Country on the east, as it has been seen to do from the Maratha Country on the west. The north-eastern corner of Chanda, which forms the Ambagarh-Chauki Zämindari, really belongs to Chhattisgarh; while the Balaghat Tahsil, like the Multai and Sausar Tahsils of Betul and Chhindwara,1 forms a meeting place of the immigrants from the north and the Marathas from the south. eastern boundary of Bhandara, the Satpura Range or its extensions runs round Chhattisgarh to the north, and takes in the Bilaspur Tahsil Zamindaris, which should perhaps strictly be included in the Satpura Division, until it merges in the Chota Nagpur Plateau. The four States of Nandgaon, Khairagarh, Chhuikhadan, and Kawardha, and the Drug Tahsil Zamindaris of Raipur, and Pandaria in Bilaspur lie along the foot of the hills, for the most part in open country. From Bilaspur the hilly country comes closer to the Mahanadi in Raigarh, and with the belt of jungle comprised in the Northern Zamindaris of Sambalpur forms the boundary on the north side of the river between the Oriya Country and Chhattis-The Chandarpur and Phuljhar Zamindaris of Sambalpur and the Raigarh and Sarangarh States show in their caste and language tables that they are the meeting place of the Oriyas and the people of Chhattisgarh. East from them the Sambalpur District and Sonpur and Patna States lie in the valley of the Mahanadi, while Rairakhol and Bamra run up from the valley to the Chota Nagpur Plateau.

The history of the Province in connection with its physical features.

The history of the Province in connection with its physical features.

The history of the Province in connection with its larger plateau and a larger plain, that is to say, the Vindhyan Districts and Nerbudda Valley, the Satpuras, and the Nagpur-Chhattisgarh-Oriya Country, which extends along their base. It seems desirable to add to this a fifth division consisting of the expanse of hill and plateau

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above described and including the Chanda Zamindaris, parts of Bastar, Kanker and Kalahandi, and those Zamindaris of Raipur and Bilaspur, and parts of those of Sambalpur which are south of the Mahanadi. Between the physical structure of the Provinces as' thus shown and their history and ethnical constitution a comparatively close connection can be traced. The plain country was the seat of the ruling dynasties, and the borders on all sides were held in feudal tenure by subordinate chiefs, who were responsible for the maintenance of order among the wilder Dravidian races within their jurisdiction, and for the protection of the richer and more settled lowlands from predatory inroads from without. rulers have in most cases become Zamindars and Feudatory Chiefs of the Nagpur and Chhattisgarh Districts and the Jagirdars of Chhindwara. Most of the Chanda and Wainganga Zamindars and those of the Khaloti or low country between Nagpur and Chhattisgarh and the Jagirdars of Chhindwara held under the Gond dynasties of Deogarh, Mandla, and Chanda, and later under the Marathas. The other Chhattisgarh Zamindars<sup>3</sup> and those of the Kondwan<sup>4</sup> were generally subordinate to the Haihaibansi dynasty of Ratanpur. The Sambalpur Gurhjat Chiefs were the feudatories of the Maharajas of Patna and Sambalpur. Kanker, Kalahandi and Bastar, which are also reckoned among the Chhattisgarh Zamindars, probably occupied a more independent position, and Bastar would appear in all likelihood to have been until recently a separate dynasty with tributary chiefs of its own, the Bastar Raja accounting himself a descendant of the rulers of the ancient kingdom of Telingana in the Deccan, from which his ancestors, expelled by the Mahomedans, fled across the Godavary and took up their position at Jagdalpur.6 It will thus be seen from the names given in the notes that the Zamindaris formed frontier marches or border lines on each side for the protection of the plains. Similar fiefs seem to have existed in parts of the Vindhyan Districts under the Gond Garha Mandla dynasty, but the holders were ousted by the northern invaders, who entered and took possession of these and the Nerbudda Valley, and the more open parts of the Satpura Plateau. The Nagpur Plain, formerly divided between the Gond kingdoms of Deogarh and Chanda, fell to the Marathas, who not only conquered it, but settled in all the open country. Chhattisgarh, protected on both sides by ranges of hills and peopled many centuries back by Hindu immigrants from the north, remained comparatively unaffected either by the Oriya immigration on the east or the later influx of Marathas on the west. For though the Marathas conquered and governed the country for a period, they did not take possession of the land. The aboriginal tribes retired before the Aryans to the two great tracts of hill and forest above described, where they still form the majority of the population.8

<sup>1</sup> Some of them in the plain country are of more recent origin and probably were merely patels or revenue-farmers.—Mr. Craddock's Note on the Zamindaris.

<sup>&</sup>lt;sup>2</sup> Khaloti Zamindars.— Khairagarh, Nandgaon, Chhuikhadan, Gandai, Silheti, Burbaspur, Lohara, Thakurtola. Appendix A to Sir Richard Temple's Report on the Zamindaris, 1863.

<sup>3</sup> Chhattisgarh Zamindars.--Pandaria, Kawardha, Sahaspur, Pendra, Matin, Uprora, Kenda, Chhuri, Korba, Champa, Lafa. -- Ibidem.

<sup>\*</sup> Kondwan Zamindars.—Bhatgaon, Bilaigarh. Katangi, Kauria, Purpori, Suarmar, Narra, Deori, Fingeshwar, Gundardehi, Khujji, Madanpur.—Ibidem. Mr. Hira Lal tells me, however, that the name Kondwap known locally.

s Gurhjat Chiefs.--Raigarh, Bargarh, Sakti, Sarangarh, Phuljhar, Borasambar, Khariar, These were originally 18, but some have been left with Chota Nagpur and the Orissa Mahals.--I

<sup>6</sup> Sir Richard Temple's Report on the Zamindaris, page 4.

Vide articles Chichgarh and Deori in the Central Provinces Gazetteer.

Since writing the above I have received the proof of the map showing distribution of pop in which the two plain divisions marked in red where the population is above the average, and the three him divisions marked in blue where it is below the average, can be roughly discerned.

Thus, though a fairly complete division of the Provinces is possible, both ethnically and geographically, this would fail to corre-Statistics of density. spond in several cases with the boundaries of districts; and as statistics are, of course, compiled on the basis of these latter, it is difficult to form natural divisions in which the main characteristics of any particular tract will not be obscured by the inclusion of statistics which properly belong to a different kind of country. Under these circumstances, for density of population a somewhat minute sub-division has been taken, while in other cases, where it is only necessary to bring out the broad distinctions between different parts of the country, mixed districts like Chanda and Balaghat have been left out.

The density of population by natural divisions is shown in Statement II, which also gives the units grouped in each division. The plain country of Chhattisgarh has the highest density in the Provinces with 170 persons to the square mile, and Sambalpur District, excluding Chandarpur, is next The Nagpur Plain has a density of 161 persons and with 162 persons. the Nerbudda Valley 145 persons, the Vindhyan Districts 114, Nimar 83, and the Satpura Districts 78. The density of population must, as pointed out by Mr. Robertson, depend in an agricultural country in the first place on the proportion of the whole area of land which is fit for cultivation, and, secondly, on the degree to which the area under cultivation approaches the arable limit. 1 Ordinarily a plain district will have a larger percentage of area available for cultivation than a hilly one, and a heavy rainfall increases the percentage by enabling crops to be grown on the lightest soils.

In 1891 the proportion of cultivated to total area was about 47 per cent., both in Chhattisgarh and the Nerbudda Valley. It is now 38 per cent. in Chhattisgarh and 44 per cent. in the Nerbudda Valley. Rice districts generally appear to support a higher specific population than spring-crop districts, the cultivated area per head of population being about an acre and a half in the south and east of the Provinces as against two acres in the northern districts. The average outturn of rice per acre is taken as 1,080 lb. uncleaned = 650 lb. cleaned, while that of wheat is 570 lb. and of juari 570 lb. But it is believed that rice-eaters require a larger quantity of the uncooked grain than consumers of wheat. There is a proverb, 'Wheat will take you there and back; khichri will take you there; 'but if you have only got rice don't start on a journey.'2

Since 1891 the variations in density depend principally on the extent to which different areas have been affected by the successive failures of crops of the last decade. In the six Chhattisgarh States excluding Bastar, the density has fallen from 139 to 109, or by 30 persons, while in the Vindhyan Districts it has decreased from 135 to 114, or by 21 persons. In Nimar the number of persons per square mile has increased from 72 to 83, or by 11 persons. single districts, the Nagpur District has the highest total density with 196 persons and Jubbulpore the next highest with 174 persons. Chanda and Mandla have the lowest with 56 and 62 persons respectively. Drug Tahsil Khalsa<sup>3</sup> has the highest density of any tahsil with 209 persons, while the Chanda Tahsil Zamindaris have only 10 persons to the square mile.

Central Provinces Census Report, 1891, page 16.

Roti kahe main äun jäun ; Khichrif ahe main masul puraun ; Bhat ka mera nasuk khana Mere l( kahin nahin jäna.'

In the table res of density, the population of the seven cities. Nagpur, Jubbulpore, Saugor, Kamptee, Burhanpur, Raipur and Thandwa, is excluded from the tabsil figures, and this is also done in the map showing distribution of population. Including cities, Nagpur Tabsil has the highest total density with 339 persons per square mile, and Jubbulpore Tabsil the next highest with 214.

Density of population has of course an intimate connection with famine administration as is pointed out in the Famine Report of \*Sparseness of population in the Central Provinces. 1897. The direct expenditure on famine relief depends on the total population of the area distressed, the price of grain, and the severity of distress as measured by the percentage of population which has to be brought on relief. But the difficulties of administration and the expenditure on the supervising staff depend only partly on the above causes, and principally on the area over which relief operations have to be extended, the relative difficulties of communication, and the manner in which the population is distributed over this area, that is, the number and size of villages, and the distances between them. Under these circumstances it is instructive to note that the density of population for the whole Province is only 102 persons per square mile, which is equivalent to saying that on an average the residents of one square mile of territory would be contained in a small village of 20 houses, and that from one of such villages it would be necessary to travel rather over a mile in any direction before arriving at another one. The average density is of course diminished by the inclusion of the large and sparsely populated area of the Feudatory States; but the density of British Districts is only 114 persons, and therefore, if the Feudatory States are excluded; there would, in the same manner, only be one village of 23 houses per square mile of territory instead of 20 houses. Over 35,764 square miles or 41.3 per cent. of the area of British Districts, the density of population is under 100 persons, and over 10,394 square miles it is under 70 persons. The return of houses shows that in Nimar the average is only 17 houses per square mile, in the Satpura Districts 16 houses, in Chanda excluding the Khalsa of two tahsils 8, houses, and in the Raipur and Bilaspur Zamindaris only 9 houses.

The above figures have been given to show how large the area of the Province is in proportion to its population, which of Statistics of villages. course is not evenly distributed in the above manner, but in towns and villages of varying size. The total number of towns and villages in the Provinces is 46,237. The average number of persons in one collection of houses is therefore 257. 15,341 villages, or 33 per cent. of the total number, contain less than 100 inhabitants or 20 houses, and 89 per cent. less than 500 inhabitants or 100 houses. The total number of villages in British Districts is 34,236, and the average number of persons to one town or village 288. The average amount of total area for every town or village is 2.5 square miles, or excluding the area of Government forests 2.1 square miles. The average amount of cultivated area in British Districts is 576 acres. Excluding the urban population the average number of persons to a village in the Central Provinces is 238, in British Districts 265, and in Feudatory States 161. The size of villages in British Districts of the

Bengal Central Provinces is smaller than in any other Province Bombay ... 624 ••• United Provinces ... 424 Punjab --- 532

of India, except Burma, where in 1891 the average number of persons was 232. Saverage number of persons to a village in some out similarity vinces in 1891 is shown

in the marginal statement.

21. The size of villages varies according to the nature of the country: they are large in open and well-cultivated areas and small in The size of villages. tracts of hill and forest. The reasons are probably that in these last only small quantities of arable land are found in one place, and any great extension of cultivation from a single village is therefore prevented; and also that where the soil is fertile and the crops yield a good return, the proprietors and tenants amass capital and can break up fresh land, which in time leads to an increase of population supported from the land. Another reason for the small size of villages in hill and forest districts is that these are peopled to a large extent by the non-Aryan tribes, who are morally incapable of sufficiently sustained exertions to overcome, further than to an extent which will yield them a bare subsistence, the obstacles presented by the less fertile nature of the soil and the natural growth of shrubs and trees by which it is encumbered. tribes are also to some extent of naturally nomadic tendencies, and a visitation. of epidemic disease or the presence in the neighbourhood of a man-eating tiger or panther frequently furnishes sufficient reason for the desertion of a village site. The necessity for mutual protection against marauding forays has been assigned. by Mr. Robertson as a reason for the collection of the people in large villages. in the open country. Now that this motive for concentration on a single site? no longer exists, while the area of cultivated land has increased, hamlets have in many cases sprung up at a distance from the main village owing to the desire of the cultivators to live near their fields and to avoid the necessity of a long journey to them. In some cases, also, the impure castes, especially Gandas, Chamars and Mehras, have a hamlet of their own either adjoining the main village or at a little distance from it. The districts with the largest villages in the Provinces are Wardha and Bhandara, where the average is about 380 persons. or 76 houses. But this number is exceeded in the khalsa of both tahsils of Sambalpur, where there are over 400 persons or 80 houses, and is nearly equalled in the khalsa of the Raipur and Drug Tahsils of Raipur and in the Janjgir Tahsil of Bilaspur. As a rule villages are larger in rice than in spring-crop districts, probably owing to the fact that the cultivated area per head of population is greater in the latter, which means that longer distances have to be travelled to the outlying fields from the central site. In the hilly country the average village falls below 40 houses, e. g., in Mandla it is 34, in the Chhindwara Jagirs 26, and in the Raipur Tahsil Zamindaris 30. In Bamra there are only 24 houses to a village and in Rairakhol 16.

The total number of villages in British Districts is 34,179 as against-34,303 in 1891, or a decrease of 124. The numbers in Variations in the number of most districts show a slight falling-off on last census, probably owing to a more strict interpretation of the rule that the settlement mauza should be taken as the village, and that detached hamlets should be included in it, and perhaps in some few cases owing to the desertion of village sites. On the other hand there are some increases which it is difficult to explain. In Saugor 106 more villages are returned and in Mandla 67. The last increase is no doubt due to the formation of new ryotwari villages. The increase in the combined total of Hoshangabad and Nimar is 84, resulting probably from the colonisation of the Charwa tract. Betul has an increase of 40 villages, Chhindwara of 10, and Bhandara of 18. The large decrease of 160 in Sambalpur must be attributed to the omission of hamlets which were previously separately counted. The total number of villages in Feudatory States is 11,983, being an increase of 1,582, the falling-off in some of the Chhattisgarh States being more than counterbalanced by heavy increases in the Oriya States. Only inhabited villages are given in the census returns, and the numbers therefore

are considerably less than those entered in the Administration Report, and which are based on the revenue returns. The reason is that the latter include as villages all areas which are separately assessed to revenue, though in several cases there is no village site and no resident population. The total number of villages thus calculated is 37,382 for British Districts or an excess on the census returns of 3,203.

23. Of large villages containing from 1,000 to 5,000 inhabitants there are 931 in British Districts and 70 in the Feudatory States. 'Such villages are of importance not only on account of 'their size, but also as indicating by their prevalence in any particular tract a 'commercial and industrial development, which is wanting in places where villages 'are small.'1 As a rule the size of a purely agricultural village must be limited to the number of persons required for the cultivation of the land which is within an accessible distance from the village site. When this limit is reached hamlets will be thrown off or a fresh village formed. In the case of large villages therefore part of the population is usually non-agricultural. The districts in which these villages are most frequent are those of the Nerbudda Valley and the Maratha Country, Jubbulpore, Narsinghpur, Hoshangabad, and Nimar, and Wardha, Nagpur, Chanda, and Bhandara. Wardha and Nagpur are also the districts with the largest number of towns or places containing over 5,000 persons, Wardha having five towns and Nagpur twelve. It is explained in the last Census Report that the large villages were the weekly market towns or 'kasbas,' of which there was one to each circle of ten or twelve villages; some small amount of trade was carried on in them, and the population, not being limited to agriculturists, was more numerous than that in the adjoining villages, Some of them were also pargana head-quarters and the residence of kamaishdars or pargana officers under the Maratha Government. These brought with them a retinue of servants and followers, who in turn attracted a number of artisans, grain-sellers, and others to provide for their wants, and thus the nucleus of a town was formed. In the Nerbudda Valley the number of large villages may be partly due to the fact that, as mentioned above, these were centres in which the people collected for mutual protection when threatened with an incursion of Pindharis or other free-booters. At the present time the location of a Tahsil head-quarters produces a proportion of non-agricultural population, and hence increases the size of a few villages. Trade tends to concentrate along the line of rail, and villages at railway stations form depots for the collection of produce from surrounding areas, and in this manner increase in importance. In some of them also there is a considerable colony of railway servants. other cases the population of large villages is partly composed of weavers or brass-workers, who produce for a certain area of country the cotton cloths and eating and drinking vessels, which, next to food, are the principal wants of the agricultural population. The industry of hand-weaving is, however, on the decline, and such villages would not be likely to increase in size. Generally there seems to be a tendency for the non-agricultural population to collect in the larger towns at the expense of the larger villages and smaller towns. Since 1891 the only class in which the number of villages has increased is the low to

those with a population of under 200, while in all other classes the number of villages has decreased. This result is no doubt principally caused by the declinein population. But in the highest class, that with a population of 5,000 and over, though there is a decrease in the actual number of towns, there is a substantial increase in the total number of persons resident in them; and it seems probable that this is a sign of the tendency of trade and industry to concentrate in large In the case of cotton-weaving, the most important village industry, such a tendency is known to exist owing to the displacement of hand-woven by machine-made cloth. Before, however, passing to urban statistics it will be desirable to consider briefly the figures for houses.

To define what constitutes a house is the great difficulty of the preliminary census instructions, and in this Province, to judge from the criticisms received, no finally satisfactory solution has yet been arrived at, if, indeed, any such is possible. The definition adopted was the standard one prescribed by the Census Commissioner as follows:- 'A house, 'is the dwelling-place of one or more families with their dependents and servants, having a separate main entrance from the common way space or compound. 'In the case of a number of huts inside an enclosure, families messing together 'should be counted as one household, and those messing separately as separate 'households. Any building in which any one usually, sleeps at night should be 'counted as a house. Houses temporarily empty owing to their inmates being absent on relief-works should be counted.' Criticisms on the instructions were invited in the district reports and were freely forthcoming. One report remarked: 'The definition though . . . is still somewhat ambiguous, misleading, and 'confounding.' The same writer goes on to say: 'On the whole it is safe to trust the matter to the discretion of the supervisor and his enumerator, 'who, if left to themselves, will call a spade a spade.' But whether they would agree as to what should be called a house is a point on which, in view of the diversity of opinion among Deputy Commissioners, it seems permissible to entertain some doubt. Nor does the author of the report himself appear in reality to rely so implicitly on the intelligence of the census staff; for he remarks elsewhere in the report: 'Printed instructions for such people are waste 'paper and labour lost; they require to be orally instructed and dictated to, line 'upon line and precept upon precept'; and in conclusion he offers a fresh definition which would extend to about a page of print. Another report objects to the use of the word 'ghar' as a translation of house, on the ground that it really means household; but as it is practically a return of households that is wanted, this is not a very serious criticism. The principal difficulty arises in the case of the Chhattisgarh enclosure or 'bara,' which is described in the last Census Report. In some cases there are families or persons inside an enclosure who live in separate huts and mess together; in others they live in the same building and mess separately. Instances of houses in towns where the ground floor may be occupied as a shop, and the upper story by a separate family or even two, with a staircase sometimes inside and sometimes outside the house, also arose and presented difficulties. It is frequently no easy matter, especially in villages, in San say what is a common way, owing to the irregular manner in which huts are ously ser, ucted. One reference as to whether a man who lived outside the village is 11,983, be tree, and cooked and slept there, should be counted as a householder,

States being n. me hesitation, the point being that unless he was considered to have a

Only inhabited v.

house he could not be included in the preliminary enumeration. Finally, he was allowed by fiction to have a house. On the whole the definition seems to be fairly satisfactory, and to have yielded a correct return of houses, or parts of houses separately occupied by families or their servants. The objection to a 'chulhawar' definition or that of the family joint in food as the household, which is advocated by some officers, is, that it would necessitate showing as separate households all private servants who slept on the premises, but took their meals apart from the family; and there is no object in obtaining such a return. On the whole it seems doubtful whether any improvement can be made on the present definition; and it is very undesirable, except for substantial reasons, to make alterations which would have the effect of preventing comparison of the returns of successive enumerations, as the deductions from such comparisons are really the most important results of census statistics. The number of families in a house had under the rules to be entered in a separate column of the block list. It is probable that the distinction was not strictly adhered to, and there was some confusion between houses and families; but the number of cases in which two families live under the same roof with only one main exit, is apparently very ·small.

25. The total number of houses returned as occupied is now rather less than two and a half millions. There is a decrease of about 100,000 since last census; allowing the rough average of five persons to a house ordinarily adopted, the decrease should have been about .200,000 in order to correspond with that of the population, and the difference is probably principally due to the inclusion of unoccupied houses. The lists were in many cases prepared at a time when numbers of people were absent from their villages on famine-relief works. The average number of persons per house for the Provinces is 4.8 as against 5 in 1891 and 4.3 in 1881. In 1881 all liuts inside an enclosure were counted separately and this led to a reduction of the average. The number varies from 4'3 in the Nerbudda Valley to 5'4 in Bastar. It is on the whole low in the west of the Provinces and fairly high in the east. But this last fact may be due to the sub-division of enclosures having been carried further in Chhattisgarh. It was pointed out by Mr. Robertson in 1891, that the average strength of the household tends to rise where the number of young children is high in proportion to the total population. This was especially the case in areas principally populated by the Forest tribes, who in 1801 were increasing at a faster rate than the general population; and also in Chhattisgarh and the Oriya Country, to which the same remark applied. At the present census, however, the proportion of young children depends principally on the famine history of different districts during the last decade, though the fact that the percentage of children under 10 to the total population is considerably smaller than in 1891 may have had some effect in reducing the number of persons to a house. It is noticeable that the number of houses has increased by 34 per cent. in Nimar and 14 per cent. in Sambalpur. The total number of families, which was also shown in the block list, only exceeds the number of houses by 160,000 or 6.5 per cent., and if the returns were accurate, this would be the number of cases in which two families lived in the same house. But the difference varies so greatly in different parts of the Provinces as to indicate that the distinction between families and houses has only been imperfectly

made. In Sambalpur the number of families exceeds the number of houses by 11 per cent., and this is perhaps the nearest approximation to the correct figures.

In the definition of a town at this census were included all municipalities, all cantonments, and all other places with a population of 5,000 or over, except such as might be excluded by the Census Superintendent on the ground that they were merely overgrown villages possessing no urban characteristics. In 1891 it was not compulsory to include all municipalities and cantonments, and some of the smaller ones were omitted, as also some places of over 5,000 persons but of which the population was considered to be mainly rural. It is, however, by no means easy to decide on such grounds what places should be excluded; and as some of the municipal towns are really more rural than urban, I have thought it simpler to include all places with a population of 5,000 or more. Capitals of Feudatory States have also been included, both because they seemed to deserve to come into the list on account of their intrinsic importance, and because, being the head-quarters of the State administration, they must include a considerable non-agricultural population, probably as great proportionately as that in many of the smaller towns. The inclusion of a few small places does not materially affect the returns, provided that the same places are taken for purposes of comparison. The list of towns as thus drawn up contains 75 names. Of these 48 are municipalities, 2 cantonments, and 16 places with a population of over 5,000. Nine capitals of Feudatory States with a population of under 5,000 are also shown. There are altogether seven cantonments in the Provinces, five of which-Jubbulpore, Saugor,. Raipur, Sambalpur and Pachmarhi-adjoin municipalities and have been amalgamated with them, and two-Kamptee and Asirgarh-do not adjoin municipalities.

27. The total number of places with a population of over 5,000 in the Provinces is 58—52 in British districts and 6 in the Feudatory States. At last census there were 65 such places During the decennial period, 14 towns, viz., Deori, Betul, Jagdalpur, Kawardha, Binka, Hatta, Lodlikhera, Sindi, Armori, Chimur, Nawargaon, Mohari, Rajim,

Statement of towns with a population of 10,000 and over.

		and ove	r.		
1.	Nagpur	•••	•••	, **	127.734
	lubbulpore	•••	•••	•••	90,316
3	Saugor	•••	•••		42.330
4.	Kamptee	•••	•••	***	35,888
5.	Burhanpur	•••	***	•••	33,341
Ğ.	Raipur	•••	***	***	32,114
	Khandwa	•••	•••	•••	19,401
	Bilaspur	***	•••	•••	18,037
	Chanda	•••	•••	•••	17,803
	Harda	•••	•••	•••	16,300
	Umrer	•••	***	***	15,943
	Hoshangabad	•••	***	***	14,940
	Murwara	•••	***	•••	14,137
14,	Bhandara	•••	•••	***	14,023
15.	Damoh	•••	•••	•••	13,355
	Sambalpur	•••	***	***	12,870
	Hinganghat	•••	•••	•••	12,662
	Seoni	•••	•••	•••	11,864
	Narsinghpur	•••	•••	•••	11,233
	Arvi;	•••	• • •	•••	10,676
21.	Warora			*** - , .	10,626
		Feudatory S	tates.		
22.	Raj-Nandgaon	***	,,,	*** <i>、</i> ,	11,094

and Jharsogra, have dropped below 5,000, and 7, Etawah, Itarsi, Mungeli, Katol, Raigarh, Deogarh, and Sarangarh, have increased above it. There are 16 towns with a population of 10,000 to 20,000 as against 13 at last census. During the interval Murwara, Arvi and Raj-Nandgaon have come into this group. Above 20,000 there are, as at last census, 6 towns-Nagpur (127,734), Jubbulpore (90,316), Saugor (42,330), Kamptee (38,888), Burhanpur (33,341), and Rai-The total pur (32,114). population. of places with over 5,000 persons is 837;720; or: 7'1: per cent. of the total of

is 11, the Province, as against 814,994, or 63 per cent., in 1891; and of places with over States bood persons 590,587, or 5 per cent. of the total, as against 513,306, or Only inhal cent., in 1891. There is thus an increase of 22,726 persons residing in

places of 5,000 and over, and of 77,281 persons residing in places of 10,000 and over. The percentages of actual increase in urban population are:—.

1872 to 1881	•••	15
1881 to 1891	•••	9
1801 to 1901 .		ο.

28. The increase in urban population may be attributed to several causes.

Causes of the increase in urban population.

It is partly due to the growth of urban industries: there are 59 factories and mills working in the Province as against 16 in 1891. Trade, by which is meant the combined total of imports and exports, is also growing:—

Total traffic.

Rs.

1890-1891 ... 7,79.57.974

1900-1901 ... 12,65,57,752

These figures are not strictly suitable for purposes of comparison, because a large import of food-grains was a special and abnormal feature of the year 1900. But the trade of the previous year 1898-99 also showed an increase of over three crores on 1890-91, while the total of 1890-91 was about a crore in excess of the previous year. Generally, therefore, it seems correct to say that the inter-censal period has been marked by a large development of rail-borne traffic. Trade is also tending to accumulate in large towns to the detriment of small towns and large villages. The number of places with a population of between 2,000 and 5,000 is 188 as against 221 in 1891, and that of places with a population of between 5,000 and 10,000, 36 as against 46. The process of collection and distribution is in the hands of larger capitalists, and business is becoming more centralised. Higher education is being extended and more students go to the large towns in order to obtain it. Litigation is increasing, and with it those classes who are supported by litigation, pleaders and law agents, are both becoming more numerous and are obtaining a larger share of the wealth of the country. Owners of land are becoming more educated, and as a result acquire a taste for a more intelligent class of society and at the same time for a more luxurious and civilised manner of life, which they satisfy by going to live in towns instead of in their villages. The Nagpur Settlement Report remarks (paragraph 146) that most of the wealthy Brahman malguzars live in Nagpur, Umrer and Ramtek, and some of them had never seen their villages previous to the settlement inspec-It is probable also that landed property is becoming more concentrated in the hands of large holders. All the above factors tend to swell the numbers of the comparatively wealthy circle of urban society, which has wants to be satisfied and means with which to satisfy them; and who thus cause an increase in the classes of servants, traders, and artisans living in towns. The occupation table does not altogether bear out this statement, because though the population and the wealth of large towns is increasing, that of the Province generally has naturally decreased owing to the successive failures of crops; and the numbers of those classes who provide for the superfluous, and not for the essential, requirements of life will tend to vary in the same manner. The increased wealth of

Nagpur .			Hinganghat		1
Jubbulpore		9 7	Nassinghat	•••	•
Janourpore	•••		Narsinghpur		I
Burhanpur	•••	3	Arvi	•••	24
Raipur	•••	35	Warora		(
Khandwa	•••	24	Wardha	•••	10
Bilaspur	•••	70	Chhindwara		
Chanda	•••	10	Dhamtari		36 36
Harda	•••	20	Pandhurna	•••	_
Umrer	***	5	Ramtek	•••	15
Hoshangabad	•••	11	Tumsar	•••	7
Murwara.	•••	49	Seoni (Malwa)	•••	11
Bhandara ·	•••	5	Katol	•••	бо
Damoh	•••	14	Etawah	•••	61

towns is, however, sufficiently shown by the results of the last triennial revision of income-tax and pandhri, in which the increase of the assessments of many towns was remarkably high, though on the Province as a whole there was only a slight difference. The percentages of increase for a number of towns are shown in the marginal statement.

29. The percentage of urban population in each district is shown in the

		•	•		
Saugor		15	Chhindwara	***	
Damoh	•••		Wardha	•••	Ţ
Jubbulpore	***	5 16	Nagpur	•••	3
Mandla	•••	2	Chanda	•••	_
Seoni	• • •	4 8	Bhandara	•••	
Narsinghpur	•••	8	Balaghat	•••	
Hoshangabad	•••	12	Raipur	***	
Nimar	•••	16	Bilaspur	•••	
Betul	•••	4	Sambalpur	***	

Urban population of districts.

marginal statement. It varies from 2 in Mandla to 32 in Nagpur. In six districts,—Saugor (15), Jubbulpore (16), Hoshangabad (12), Nimar (16), Wardha (11), and Nagpur (32),—the urban population is over 10 per cent. of the total, and in the remaining districts it is under 10 per cent.

30. Thirteen towns have an increase of population of over 30 per cent.

Variation of population in towns. Increase over 30 per cent.

Towns.	Increase.	Percentage on previous Census.
British Districts— Raipur Rilaspur Murwara Dhamtari Katol Etawah Itarsi Pachmarhi States— Raigarh Deogarh Khairagarh Kanker Sakti	 8,355 7,815 4,677 2,425 2,753 2,436 2,679 1,197 2,212 3,130 1,203 1,540 564	35 70 49 36 60 61 87 66 49 122 35 65 46

as shown in the marginal statement. Of these eight are railway stations and centres of trade. Raipur (32,114) is gradually assuming the position of the chief depôt for the trade of Chhattisgarh, a great deal of which formerly went to Raj-Nandgaon. There is also an increased railway population and more Government business. As at last census it is the sixth town in the Provinces in point of population. Bilaspur (18,937) is an important railway junction, and has some trade, though the stations of Bhatapara and Akaltara on each side divert a considerable quantity. At this census the

railway population, amounting to 2,561 persons, has been included in the town for the first time. There is also an increased number of European and respectable native residents who, for reasons given above, produce an increase of population largely in excess of their own numbers. The population of Bilaspur has about quadrupled since 1872. It is now the eighth town in the Provinces, in 1891 it was only sixteenth. Katni-Murwara (14,137) is an important railway junction, having four lines running into it. Its lime-works are well known; three European and about twelve native firms are engaged in the industry. thirteenth town in order of population. Dhamtari (9,151) has advanced in importance owing to the recent opening of the railway. The increase in Katol (7,313) is principally due to the inclusion of the suburb of Budhwara on the opposite side of the river; it is also a depôt of the cotton trade. Etawah (6,418) includes the important railway junction of Bina, and is a depôt for trade, for which it is probably to some extent taking the place of Khurai. Itarsi (5,769) is also a railway junction

and a depôt for the wheat trade. Pachmarhi (3,020) is the summer residence of the Administration, and the number of Europeans who live there in the hot weather has considerably increased, thus producing a larger permanent population of servants, shop-keepers and others. Sambalpur (12,870) should correctly be included among the towns with a growth in population of over 30 per cent. At this census the Deputy Commissioner excluded a number of hamlets containing over 5,000 inhabitants which do not really belong to the town. If these are deducted from the population of last census, for purposes of comparison, the result is an increase of 37 per cent. Sambalpur must naturally be a prosperous town, as it is the centre of trade for most of the Sambalpur District. Raigarh (6,764) is a railway station and has a certain amount of trade. Deogarh (5,702), the capital of Bamra, has more than doubled in size owing principally to a number of foreign traders having settled in the town. The Raja of Bamra has a printing press, an Oriya newspaper, and some saw-mills for the timber trade, but the latter are not in Deogarh. Kanker (3,906) has some trade, and this town and Khairagarh (4,656) probably owe their increased population in part to the strengthening of the State administrative staff, and the more pretentious style of living of the ruling families. It may be noticed that out of fifteen capitals of Feudatory States nine have an increase in population of more than 10 per cent., which is probably partly due in all cases to the reasons here given.

Increase between to and 30 per cent.

Towns.		Increase.	Percentage of increase on last Census population.
British Districts—			
Khandwa /	]	3,812	24
Chanda	•••	1,628	10
Harda	•••	2,744	20
Hoshangabad	••••	1,445	11
Damoh	••]	1,602	14
Hinganghat	••• {	1,698	16
Arvi	••••	2,061	24
Wardha	••••	1,550	19
Ramtek	••••	1,148	15
Seoni (Malwa)	•••	75 <sup>2</sup>	11
Arang	•••	1,249	24
Burha (Balaghat)	••••	1,085	21
Mungeli	••••	1,152	24
Badnur		552	11
Chhindwara (Narsi pur District).	ngn-	402	11
States—	- 1		
Raj-Nandgaon		2,244	25
Sarangarh	••• أ	834	19
Bhawani Patan	••• }	917	26
Rampur		176	14

Nineteen towns have an increase of between 10 and 30 per cent. as shown in the marginal statement. Khandwa (19,401) is the seventh town in the Provinces. It is noticeable that it is only during the last decade that this town has begun to improve. 1881 and 1891 it was almost stationary. It has seventeen ginning factories, six cotton presses, and a considerable quantity of miscellaneous trade. Chanda (17,803) is the ninth town in the Provinces. Cotton-weaving and dyeing are among its industries, and it is also a depôt for the collection of grain and hides. Harda (16,300) is the tenth town in the Provinces. Three ginning factories have recently been established, and there is some trade in wheat. Hoshanganad (14,940) is the twelfth town in the Provinces. Between 1881 and 1891 it

declined by 2,368 persons, partly owing to the inclusion in 1881 of a floating population engaged on the construction of the Bhopal State Railway. It is said not to have much trade, but there is a brass-working industry. The increase in Damoh (13,355) is partly due to the inclusion of suburbs. Wardha (9,872), Arvi (10,676), and Hinganghat (12,662), all show a substantial increase, the visitation of the plague having apparently not appreciably affected the prosperity of Wardha or Hinganghat. All three towns are depôts for the cotton trade, Wardha having six mills and ginning factories, Arvi eight, and Hinganghat eight. Ramtek (8,732) is said to be famous for its pan gardens; silk and cotton cloths are also manufactured. Arang (6,499) is little more than an agricultural village,

but a number of land-owners and money-lenders live there, and it has a bazar where grain changes hands and is sent to Raipur. Mungeli (5,907) and Burha (Balaghat) (6,223) are both rising places with a certain amount of trade. The increase of 552 persons in Badnur is almost exactly counterbalanced by a drop of 521 in Betul; the distance between the two places is only three miles, and it would seem that the former town is gradually depriving the latter of its non-agricultural residents, those who are able to make the choice preferring to live at the district head-quarters.

32. Nineteen towns, including three in the Feudatory States, have increased in population by under 10 per cent.

Towns.		Increase.	Percentage on previous census.
British Districts— Nagpur Jubbulpore Burhanpur Umrer Bhandara Narsinghpur Warora Chhindwara Pandhurna Tumsar Sohagpur Saoner Mohgaon Mandla Mowar Sausar Feudatory States—		10,720 5,835 1,089 763 675 1,013 608 763 732 550 114 226 165 371 218	9735596897153752
Sonpur	}	189	2
Dongargarh	***	181	3
Chhuikhadan	•••	14	1

in population by under 10 per cent. Nagpur (127,734) has 10,720 persons more than in 1891. Between 1881 and 1891 the increase was 19 per cent., and would probably have been larger during this decennial period but for the removal of the head-quarters of the Bengal-Nagpur Railway to Calcutta and an outbreak of plague in 1899 and 1900. actual number of deaths was not large, being only 946; but it is probable that there was a certain amount of emigration. Nagpur is gradually depriving Kamptee of whatever commercial importance it still retains. During the decade the population of the latter town has fallen by 4,271 persons or nearly 10 per cent.,

who have probably simply migrated to Nagpur. There are now two mills employing 4,468 operatives and four ginning and cotton-pressing factories with 367 operatives. In 1891, Nagpur was the twenty-third city in India in order of popu-Jubbulpore (90,316) has increased during the decade by 5,835 persons. There are mills for cotton-weaving, the extraction of oil, and flour-making, and There has also been Messrs. Burn and Company's pottery works are well known. an increase in the number of European residents. Burhanpur (33,341) is the fifth town in the Provinces. It is supposed to be a decaying town, but continues to grow, though at a slow rate. During the last decade it has gained 1,089 persons, as against 2,235 between 1881 and 1891, and 714 between 1872 and 1881. There are four cotton-ginning factories, a glass manufactory, and cotton and silk weaving, besides the well-known gold and silver lace industry. Warora (10,626) has only obtained an addition of 608 persons during the decade; between 1881 and 1891 the increase was 25 per cent., due to the development of the coal industry. The output of this colliery for 1900 was 131,584 tons as against 142,673 in 1891. Umrer (15,943) has 763 more persons than in 1891; the increase during the previous inter-censal period was 933 or a little more. industry is reported except the well-known one of silk-bordered cloths. The other places in this group are for the most part either district head-quarters or railway towns, both of which classes are tending to increase in importance for the general reasons given above. Bhandara (14,023), Narsinghpur (11,233), Chhindwara (9,736), and Mandla (5,428), are instances of the former class—Bhandara and Narsinghpur being also railway towns—and Tumsar (8,116) and Sohagpur (7,420) of the latter. Mowar (4,799) and Saoner (5,821) are small but flourishing towns

of the Nagpur District off the railway. Mowar has a considerable amount of trade, and in Saoner there are a number of cotton-weavers and dyers.

33. Twenty-one towns have decreased in population as shown in the mar-

Towns	with :	decrease	of r	opulation.

Towns.		Decrease.	Percentage on previous census.
British Districts-			
Saugor		2,344	5
Kamptee		4,271	10
Sambalpur		1,701	12
Sconi	•••	112	t
Pauni	•••	503	5
Garhaknta	•••	1,017	11
Gadarwara	•••	617	7 6
Narkher	•••	530	6
Khapa	•••	1,768	19
Khurai	•••	260	4
Sihora .	•••	203	4
Ratanpur	•••	910	14
Kalmeshwar	•	581	10
Mohpa	•••	302	5
Ashti	•••	6G t	11
Kelod	•••	59	t
Deoli	•••	442	8
Deori	•••	1,326	. 21
Betul	•••	521	10
States-		_	
lagdalpur	•••	252	6
Kawardha	•••	977	18

ginal statement. Saugor (42,330) has long ceased to be a growing town, though it is still third in importance in the Provinces. The population is now less than in 1872 and each census has shown it either stationary or slowly Saugor was formerly a depôt for the salt trade from Rajputana, and a Collector of Customs was stationed there. It was also the centre for the collection of agricultural produce from the surrounding country, which was exported from it to Kareli on the Great Indian Peninsula Railway. The construction of the branch of the Indian Midland Railway through this area has apparently deprived it to some extent

of its commercial importance, and the agricultural depression of the district has no doubt had an effect on the town. This last however, it may be hoped, is only temporary. Seoni (11,864) advanced between 1881 and 1891 by 17 per cent., but during the last decade has been almost stationary. The opening of the branch railway will probably affect it favourably. Pauni (9,366) is a seat of the silk and cotton-weaving industry. The population is nearly the same as in 1872. Kalmeshwar (5,340) in the Nagpur District and Deoli (5,008) in the Wardha District were formerly flourishing towns, but seem to be losing their importance. Narkher (7,726) and Mohpa (5,336) in the Nagpur District were never more than large agricultural villages, probably recruiting their population to some extent from absentee cultivators 'who preferred to reside in the bustle of a small town, 'but who, as the struggle for existence becomes harder, are more inclined to live 'on their holdings.' Gadarwara (8,198) and Sihora (5,595) appear to be exceptions to the general rule of the progress in prosperity of railway towns. 1881 they have both been at a standstill. Sihora is reported to be a depôt of the indigenous iron-smelting industry, which is decaying, though it received a temporary fillip owing to the demand for tools in the famine. Khapa (7,615) is a centre of the country cotton-weaving industry, which is on the decline; it has decreased by 19 per cent. since 1891. Ratanpur (5,479) is a historic town; 'its distinctive element is a large section of lettered Brahmans, the hereditary 'holders of rent-free villages, who are the interpreters of the sacred writings and 'the ministers of religious ceremonies for a great portion of Chhattisgarh.'2 It is believed that most of these have recently gone to live in their own villages owing to some private dissensions, and the lac trade which formerly gave the town a certain amount of prosperity has greatly declined. The fall in the population of Sambalpur is, as explained above, only nominal; that of Kamptee and Betul has already been accounted for.

<sup>1</sup> Nagpur Settlement Report, paragraph 42.

<sup>2</sup> Central Provinces Gazetteer, Art. Ratanpur.

- The urban population consists of So per cent, of Hindus, 2 per cent, of Religion in towns.

  Animists, 15 per cent, of Mahomedans, 2 of Christians and t of Jains. Out of the total of 3e7,3o2 Mahomedans 135,030 or 44 per cent, live in towns. In Burhanpur, Klandwa, Seoni, Sohagpur and Kamptee, Mahomedans form more than a quarter of the population, and in Jubbulpore they are nearly a quarter. Of the total number of Jains, about a quarter live in towns, principally in those of the Sangor and Damoh Districts. In Khurai they form more than 10 per cent, of the population, and there are a number also in Harda, Etawah, Damoh, Garhakota and Narsinghpur. Sixty-three per cent, of Christians and nearly all the Parsis and Jews live in towns.
- 35. The number of males in towns exceeds that of females by 16,350 or 4 per cent, in spite of the fact that on the population of the Provinces as a whole there is a considerable majority of women. There have always been more men than women in the urban population; at this census the excess is smaller proportionately than in 1891 and about the same as in 1881. The reasons for the larger number of men seem to be that men go to towns to get work, leaving their families in the country; men travel more than women, and people travelling on the census night are for the most part included in towns; and in the larger towns there are usually a number of temporary residents in the shape of cartmen and others who have brought in merchandise or articles for sale. In cantonment towns the presence of the troops accounts to some extent for an excess of males.

# SUBSIDIARY TABLE 1.—Density of the Population by Districts and States.

	Se. rial	o Z	- # 24 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4	19
VARIATION ) OR (-).	1931.	Rural.	1+++++ +++++++++++++++++++++++++++++++	10.9
NET VA (+) 0	1872-	Total.	38.0 2 3 3 3 1 1 2 3 3 3 1 1 2 3 3 3 1 1 3 3 3 1 1 3 3 3 1 1 3 3 3 1 1 3 3 3 1 1 3 3 3 1 1 3 3 3 1 1 3 3 3 1 1 3 3 3 1 1 3 3 3 3 1 1 3 3 3 3 1 1 3 3 3 3 1 1 3 3 3 3 1 1 3	22.8
,	1881.	Rural.	++++++++++++++++++++++++++++++++++++++	+ 19.2 +
£.131: (→).	1872—1	Total,	+ + + + + + + + + + + + + + + + + + +	+20.0
or DECR	1891.	Rural.	+ + + + + + + + + + + + + + + + + + +	+ 11.5
) asygn	1881	Total.	+ + + + + + + + + + + + + + + + + + +	+ 12.0
ARIATION INCREASE	1991.	Rural.		- 12.5
VA	-1681	Total.		- 8.2
	ţi	Rural.	120.3 120.3 120.3 120.0	76.4
	1872.	Total.	131.7 135.1 135.1 135.1 177.1 177.1 177.1 177.1 186.1 186.1 187.1 188.0 18.0 18.0 18.0 18.0 18.0 18.0 1	79 5
Mick.	•	Rural.	108.4 10	9.961
er squarr	1881	Total.	113.6 11	9.86
Mean density per	1.	Ruml.	131.0 164.9 164.9 166.1 166.1 166.1 166.1 166.1 166.1 166.1 167.2 167.2 167.2 167.2 167.2 167.3 16	107:
Меля	1891.	Total.	1477 1157 1157 1157 1157 1157 1157 1157	9.777
	1901.	Rural.	0.70 0.86	9.76
	61	Total.	2000 2000	3
	District or State.		Saugor Districts.  Saugor Dumoh Jubbulpore Nandla Seoui Inbbulpore Division Narsinghpur Hoshangabad Nimar Betul Chindwara Nagpur Chindwara Nagpur Chindwara Nagpur Sapur Sambalpur Sambalpur Sambalpur Shafes.  British Districts  States.  Makrai Bastr Kanker Kanker States.  States.  States.  States.  Asteringarh Chulkhadan Skates Sakti Sambalar Sakti Bastr Shairagarh Chulkhadan Shairagarh Chulkhadan Shairagarh Chulkhadan Shairagarh Shairagarh Shairagarh Shairagarh Shairagarh Shairagarh Shairakhol  ''nnpur	
	Serial No.		- α ω 4 ν.ο γ.α ω ο 5 - 1 μ ω 4 χ.δ γ.α ω 3 μ ω α ω α ω α ω α ω α ω α ω α ω α ω α ω	

SIDIARY TABLE II. - Density of the Population by Natural Divisions.

1, 1, 1, 1, 1, 1, 1, 1, 1, 1, 1, 1, 1,	`I_							1	-								
		•		M	EAN DENSI	ا الم			· }	٨	RIATION; 1	NCREASE (	+) or de	CREASE ()		NET VA (+) OR (	RIATION -) SINCE
Total 1413 1036 1457 1459 1459 1457 1457 1457 1457 1457 1457 1459 1457 1457 1457 1457 1457 1457 1457 1457		61	.101	189	- :	1881		1872	٠:	1891-1	901.	1881	1891.	1872-	.1831.		573.
Hard	·	.latoT	Rural.	.latoT	Rutal.	.lntoT	Rutal.	Total.	Rutal,	Total	lsual.	JeloT	Rund	Total.	Jenali	Total.	.thrud
Harro   Harr	Vindhyan Plateau, comprising Saugor. and Damoh Districts, and Murwara Tahsil of Jubbulpore District.	114.3	105.6	135.7	128.7	129'8	118.7	9.611	107.8	**************************************	-23.1				6.01+		
81.4         69.8         72.9         69.7         55.7         61.2         50.2         +10         +9.2         +4         +1.9         +5.8         +5.8         +5.8           61.6         73.1         73.7         72.7         -6         -6.0         +3         +4.6         +5.3         +6.0         +5.4           61.6         17.3         17.7         72.7         -6         -6.0         +3         +4.6         +5.4         +5.4           13.5         16.7         16.7         17.7         17.7         -6         -6.0         +3         +4.6         +5.4         +5.4           13.5         16.7         17.7         17.7         17.7         -6         -6.0         +1.1         +1.93         +41.5         +2.7           18.5         16.7         17.7         37.6         -6         -6.4         +5.7         +7.1         +7.1         +7.1           18.5         16.7         17.7         91.9         57.9         -21         +7.1         +1.2         +5.1         +7.1         +7.1           18.4         1.57         1.7         1.7         +1.2         +7.1         +7.1         +7.1         <	II. Nerbudda Valley, čomprising rest of Jubulpore District, Narsinghpur and Hoshangabad Districts, and Makrai State.	144.2	131.5	162.7	16†1	1503	134.3	135.1	127.6	<u></u>	-176						
15   167   1478   1742   1638   1642   1473   1731   1025   -15   -150   + 11   + 195   + 459   + 4115   + 476     + 5 <sup>4</sup>     1507   1448   1742   1638   1632   1443   1731   1025   -15   -150   + 11   + 195   + 499   + 4115   + 476       1508   375   459   449   444   376   376   376   -6 4   + 5   + 12   + 12   + 12   + 12       1504   1662   1928   1859   1810   1771   919   690   -23   -237   + 12   + 12   + 12   + 12       1504   1507   1566   1529   1530   1496         -2   -21   + 14   + 135   + 135   + 140       1504   1071   1074   1054   1054   1659   1650   169   -30   -30   -371   + 8   -74   + 35   + 356   + 356   + 356       1504   1071   1074	:	87.4	8.69	72.9	9.09	69.3	55.7	63.2	50.3	01+			-		1/3	+ 20.5	9.61+
1507   1448   1747   1638   1632   1443   1131   1023   -115   -190   + 11   + 193   + 199   + 1115   + 1456	Satpura Districts, or Betul, Chhind wara, Mandla and Sconi Districts. and Balaghat Tahsil of Balaghat District.	78.1	77.3	84.2	83.3	80.7	787	7.2.2	7:27	9			9 ***	ς.			97 +
396 375 459 414 376 376 576 -6 64 + 5 + 63 + 53 + 30  lian lian local 162 1928 1899 1810 1771 919 539 -23 -237 + 12 + 128 + 891 + 892 + 1983  lian local 1598 558 580 579 4372 -21 + 14 + 14 + 14 + 14 + 14 + 14 + 14 +	Wardha, Nagpur and Bhandara Districts, Balaghat Tahsil of Balaghat District, and Warora and Brahmapuri, Tahsils (Khalsa) of Chanda District.	1.091	144.8	2,5/1	163.8	163.2	5	1.012	\$.201	<u>n</u>	0.61				+ 1.5	10 10 10 10	# # #
170-4         1662         1928         1899         (81°         1771         91°         90°         -23         -237         + 12°         + 12°         + 12°         + 12°         + 12°         + 12°         + 12°         + 12°         + 12°         + 13°         + 14°	:	9.66	37.5	6.51	43.6	41.4	37.6	37.6	376						;		;- 1
and 558 558 580 579 43.7 43.72 -21 + 14 + 14.2 + 44.0 + 44.7  1624 159.7 1566 152.9 153.0 1496 +5 +-63 + 4 + 38 + 153.0 + 149.6  234 23.5 23.8 23.9 150 150 160 1169 -30 -1 -0.4 + 9 + 89 + 90 + 90 + 173.1  100.1 101.1 101.1 103.4 103.4 80.9 80.7 41.5 164 -9.3 -123 + 12 + 115 + 200 + 192 + 256  102.3 94.6 111.5 107.1 101.1 956 79.5 764 -9.3 -125 + 115 + 115 + 200 + 192 + 258	Raipur and Bilaspur Tahsil (Khalsa), Drug Tahsil (Khalsa), Dhamtari Tabsil, Simga Tahsil, Mungeli Tah- sil, Janjgir Tahsil, and Chandarpun Zamindari of Sambalpur District.	170'4	2.991	1928	6.631	0.183	122	6.16	6,65	<u> </u>	***				8. +	TAN	100 · · · · · · · · · · · · · · · · · ·
1624   1597   1566   1529   1530   1496       + 5  + -63   + 4  + 35   + 1530   + 14976       1096   10970   13971   1465   1465   1169   -130   -1307   + 137   + 237   + 237   + 237   + 237   + 1355   + 236   + 237     + 137     + 137   + 1365   + 1355   + 1	Zamindaris of Raipur and listricts.	55.8	55.8	58.0	57.9	43.7	55.	:	:		ii ii				+	SE VE SERVERSE	;
234 23'S 238 239 15'O 6'O 6'O -1 -04 + 9 + 89 + 99 + 90 + 173 109'6 107'O 139'1 139'1 146'S 146'S 116'9 116'9 -30 -30'1 + 8 - 74 + 237 + 36'S + 36'	Sambalpur District excluding Chan- darpur Zamindari.	162.4	159.7	156.6	152.9	153.0	961	:	:		Ş +			0 5 5 6	9.651 4	elichaegul e <sub>A</sub> rteileagraphi G G	:
109'6 107'0 139'1 139'1 146'S 146'S 116'9 116'9 -30 -37'1 + 8 - 7'4 + 30'1 + 73'5 + 73'5   + 73'5	:	23.4	23.2	23.8	23.9	15.0	150	Ş	Ç	ī		\$ +	\$. +		0.6 +	***	+ 127.5
1011 1011 1034 10314 809 807 445 445 -2 -2 3 + 22 + 227 + 365 + 362 + 366 1023 946 1115 1071 1011 956 793 764 -9 2 -125 + 12 + 115 + 200 + 1192 + 258	XI. Seven Chhattisgarh Feudatories	9.601	0.601	139.1	1.651	1:46.5	S 91:1	1169	6911	G.	5				9.62+	*** ***	
102.3 94.6 111.5 107.1 101.1 95.6 79.5 76.4 -9.2 + 12 + 11.5 + 20.0 + 19.2 + 25.8	:	1.101	101.1	103.4	103.4	603	2.08	41.2	4:1.3						196+	+366	+ 30
	Total Central Provinces	102.3	94.6	xxx.	1.401	1.101	926	79.3	19.4	<u>-9.3</u>	-125	ı	1	3	+192	+258	+182

# SUBSIDIARY TABLE III .-- House room for Natural Divisions.

ist.		No. 6	r prasos	٠.	No. of no	uses pek : MLE.	POLYME	D !-
¢. '	a the same and a same as a same	igei.	1851.	1881.	1901.	1891.	1881.	K:maik
1	Vielban Flatrav, comprising Succession I Date to Districts and Histories Toballes at the Compression of the	<b>-</b> 2.5	45	4'3	<b>25.5</b>	25 2	323	
	Nerticalla Velley, tempolicep, test el jubblepore District, Nariembros articher production and Makes State.	43	47	4.4	536	35 4	343	
÷	Nimer	48	503	48	174	152	14'5	
ī	Strings District, commissing Deal Collectures, March, sell Sections tripts, and Dallar Tells's of Belegher Descripts.	479	the second	\$0	150	16-2	160	
5	Was Ele, Nagrus and Pless Descripts  Delapher Tabell of Palaghat Descript,  Washing and Probressed Tabell  (Khales) of Charles Descript	* 8	5.1	45	335	24.5	23.9	
€.	Rest of Charles District	50	56:	43	So	83	97	
	Salper and Boles or Tabelle (Shales) Deng Tabel. (Shales Diames) Some Muneral and Janjaja Tabelle and Complete Dames Janiel Sambal per District	<b>\$</b> 0	40	33	37.0	938	56.2	
Ş	Renataling Zem'r lans, el Raiger and litianur Dott mi.	S= {	5.0	36	94	17.7	160	
	Samlaffur District excluding Chenian	47	5=	4.2	340	22.3	357	
10	Harter State	5.4	5'≏ }	51	44	45	279	
tt	Seage Criteringun Fellisterin	49.	52	3.0	222	208	317	
12	Serven Orliga Francistories	51	52; 53	40	195	10'7	16.5	
	Total Central Provinces	4.8	5.0	4:3	21.2	22.1	23.9	

# SUBSIDIARY TABLE IV. - Density of Population per acre of Towns.

	Tewn.	where of per- rs per acte.		Town.		Number of per- sons per nore.
John Uppere Sanger Eurhampur Raipur Khandan Ellampur Chanda Harda Umrer	*** *** *** *** *** ***	S C C C C C C C C C C C C C C C C C C C	Hestargala I Marvara Damoh Samta'pur Hangarghat Sooni Namirghpur Arvi Wasara	*** *** *** *** *** *** ***	*** *** *** *** *** *** *** ***	35 22 23 25 25 25 25 25 25 25 25 25 25 25 25 25

# SUBSIDIARY TABLE V.

District es Surs.	:	Density in	Numer of Actes fe	CULTIVATED R HEAD OF	Density in	NUMBER OF ACRES PE	CULTIVATED R HEAD OF	D - 1
	;	1931.	Total population.	Rusal population.	1891.	Total population.	Ruml population.	Remarks
Sauger Dameh Jubbulpere Manéla Seeni Jubbulpere Division Narsinghper Hoshangabad Nimar Betel Chhindwara Nerbudda Division Wardha Nagpur Chanda Balaghat Hagpur Division Raiper Sambalpur Sambalpur Chhattisgarh Division		1176 1008 1740 629 1020 1039 1117 832 746 885 965 965 560 1072 1040 1131 1229 1214 1677 1331	198 128 220 220 230 230 230 230 247 27 27 27	22 1 2 1 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	147.7 115.0 191.3 67.2 115.7 125.0 191.6 119.2 72.7 84.5 88.0 101.8 105.1 197.2 64.8 187.2 122.6 135.1 139.5 160.9 141.7	17 19 19 19 19 20 20 20 20 20 17 11 11 11 11 11 11 11 11 11 11 11 11	0000 17400 1744 1700 1774 176	
British Districts	•	114.0	1.9	2.1	124.5	1.8	1.9	

# Comparative Statement showing the number and

	**									-		v	ILLAC	GES B	Y POPUL	ATION, Y	VITI
•	CENTAGE C	DPULATI	ON WITH P	ER-			<del></del>		1901.	<del></del>				<del></del>		<u> </u>	
District or State.	1901.		1891.		Under	,	Under 500.		Under			DER 000.		DER 000.	TOTAL.	Undi	
																	1
,	Number.	Percentage,	Number.	Percentage.	Number.	Percentage.	Nu mber.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Number.	Percentage.
		- 1				- <u></u> - ]		1	1	1 14	14	1	1 4	1	1 4	1 2.	7
Districts.	68,248	14.2	66,777				.50										١
Saugor Damoh		4.2	16,554	5'4	1,282	66	468	24	145	8	35	2	5		1,935	969	1 .
Jubbulpore		16.3	99,739	13.3	1,326	·61	317 718	29	86	8	25	2 2	5		1,116	633	
Mandla		1°7	5,057	1.2	1,317	58	,	31	205	9	40		, 9		1,823	1,148	1.
Seoni	11,864	3.6	11,976	3.3	762	73 55	445	3S	51 78	3 6	8		2		1,389	751	4
Total Jubbulpore			201,103	8.5	5,376	63	2,480	29	585	7	117	1	23		8,561	4,696	-
Division. Narsinghpur	23,647	7`5	19,035	5'2	463	49	336	35	118	12	30	3	5		952	456	-
Hoshangabad .		12.2	41,136	7.8	711	52	431	32	167	12	46	4	5		1,363	772	1
Nimar		16.1	47,841	18.9	456	51	300	34	101	11	27	3	11	1	895	255	43.
· Betul	. 10,305	36	10,274	3,3	723	61	359	30	83	7	28	2	2		1,194	600	52
Chhindwara .	29,155	7'1	27,870	6.8	1,130	65	508	29	78	4	30	2	5		1,751	1,097	63
Total Nerbudd Division.	170,918	9.6	146,156	7.8	3,482	56	1,934	31	547	9	161	3	28	1	6,152	3,210	53
Wardha .	43,453	11.3	44,712	11,5	372	4I	330	37	138	15	42	5	19	3	901	346	38
Nagpur .		32.0	217,690	28.7	\$66	52	580	34	167	10	45	3	. 23	1	1,681	830	49
Chanda .	40.00	4.7	26,193	3.8	1,901	69	567	21	187	7	48	3	23	1	2,725	1,772	65
Bhandara .	31,505	4.8	30,783	4'1	617	38	570	35	353	21	78	5	17	1	1,635	528	33
Balaghat	6,223	1,0	5,138	ī,3	518	47	408	37	150	14	21	2	3		1,100	462	42
Total Nagpu: Division.	350,000	12.8	324,576	10 <sup>.</sup> 9	4,274	53	2,455	31	995	12	234	3.	84	1	8,042	3,938	49
Raipur '	47,764	3,3	35,735	5.3	2,285	-46	1,989	40	609	12	91	2	7		4,981	2,202	43
Bilaspur	30,323	3.0	17,511	.115	2,008	53	1,301	35	357	10	67	2	19		3,752	1,738	46
Sambalpur	12,870	1.6	14,571	1.8	1,249	47	1,025	. 38	323	12	83	3	11		2,691	1,395	49
Total Chhattisgar Division.	b 90,957	2.8	67,817	1.8	5,542	49	4,315	38	1,289	11	241	2	37		11,424	5,335	48
Total British Dis	820,818	8.3	739,592	6.8	18,674	55	11,184	33	3,396	10	753	2	172		34,179	17,179	50
States.																	
Makrai	1,640	12.6			44	69	14	. 23	4	6	1	2	•••		63	25	45
Bastar	4,762	1.6	5,044	1.6	2,106	83	347	14	61	2	10	1			2,524	2,080	84
.Kanker	3,906	3.8			245	55	158	36	40	9		•••		•••	443	254	61
Nandgaon	11,094	8.8	8,850	4.8	284	55	197	38	30	6	4	1	•••	•••	515	186	35
Khairagarh	10,513	7.6	5,675	3.1	<b>330</b>	46	217	44	46	10	2		1	•••	496	153	30
	2,085	1			\$6	53	45	43	4	4	1	1	•••	•••	106	, 29	25
ICawardha	. 4,372	1	5,349	5.8	260	76	73	. 21	111	3	1	,		<b>,</b>	345	212	56
Sakti -	1,791	1			80	66	39	- 32	2	2		•••	•••		121	70	59
Raigath	6,764	1 -	"		396	55	275	38	44	6	6			•••	721	360	53
Demes	5,227	1			319	72	107	23	17	4	2	1	···	•••	455	307	69
Patenblas	5,702		···.		741	79	166	18	31	2	3	1	•••		931	413	91
Canana	1,416	1	13,738	7.0	, 290	91	26	8	. 3	. 1	6		3		899	392	56
Pates	3.706		13,735		G32	70	325	, 25 17	36	4	7	1			1,849	615	53
Kalahan li	4,400				1,447	79	469	21	- 99	3  5	14	1			2,197	1,503	76
Total Feudator States.		-	38,656	1.8	8,755	73	2,682	22	486	4	57	1	3		11,983	8,810	66
TOTAL CENTRAL PROVINCES.	897,08	7.5	778,248	8.0	27,429	60	13,866	30	3,882	8	810	2	175		48,162	23,989	54

# percentage of Urban Population and of Villages.

PERCENTAGE ON TOTAL NUMBER OF VILLAGES.

, <del></del>			1891 		····				1831.										<u>.</u>
Un D. 500		Und 1,00		Unn 2,00		Unn 5,00		TOTAL.	Unii 20		Uni 50	DER		DER 100.		NDER 1,000.		DER ,000.	TOTAL.
Number.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Number.	Percentage.	Number.	Percentage.	Number,	Percentage,	Number.	Percentage.	Number.	Percentage.	Number.
595	33	195	11	58	'2	12	1	1,829	1,024	56	575	31		9	53	3	11	1	1,83
346	31	114	10	35	3	8	1	1,136	661	58	349	30	1	8	2)	3	8	,	1,14
803 543	35 31	254 55	3	49 8	1	12		2,313 1,756	1,307	57 73	737	32 25	218	9	32		13	"	
517	37	109	8	22	1	2		1,401	866	59	. 495	34		6	10	1	2		1
2,804	33	727	9	172	2	36		8,435	5,117	60	2,600	31	620	7	127	2	37		8,501
329	33	136	14	45	4	14	1	1,010	462	47	318	33	137	14	44	5	14	1	983
533	34	209	13	53 22	3 4	12	1	1,579 592	793	51	501	33	184	12	45	3	9	!	, ,
230 408	39 35	113	10	30	3	3		1,154	335 638	54 55	102	31	98	8	20	2	5		625
523	30	79	5	30	2	6		1,741	1,294	71	453	25	53	3	26	1	4		1,830
2,029	33	612	10	180	3	45	1	6,076	3,522	57	1,881	30	542	9	159	3	40	1	6,144
348	38	157	17	41	5	16	7	908	361	40	330	37	150	16	46	5	16	2	903
613	36	169	10	42 66	3 2	28	2	1,682	889	53	574	34	149	9	33	2	28	2	1,673
646 577	23 36	378	23	114	7	23 20	1	2,749 1,617	1,932 587	68 36	574 574	21 36	342	21	55 92	6	19	1	2,501 1,612
<b>3</b> So	35	216	19	36	3	7	1	1,101	551	46	509	42	132	- 11	14	1	5		1,211
2,564	32	1,162	14	299	4	94	1	8,057	4,320	53	2,561	31	994	12,	240	3	85	1	8,200
2,001	40	754	15	314	2	9	•••	5,030	2,136	45	1,938	41	587	12	72	2	8		4,741
1,485 1,063	39 37	493 335	13	86 50	2	12 S		3,804 2,851	1,917 2,064	51	1,338	36 28	392	. 11	75 21	2 I	• 10	•••	3,722
4,549	39	1,572	13	250	2	29		11,735	·	52	4,189		1,223	8	168	1	22	<del></del>	3,256
11,946	35	4,073	12	901	3	204		34,303	 19,076	55	11,231	33	3,379	, 10	694	2	184		34,564
																			,
24	43	3 62	5 3	3 8		1	2	56	36	61	15	25	\$	8	3.	5		•••	59
328 147	35	18	4		<b></b>	1		2,479 420	2,016 319	92 73	170	7 23	14	4	3		1	•••	2,202 436
263	50	70	13	12	.2			531	195	36	279	52	61	11	4	1			540
- 350	50	93	18	7	2	1		504	174	34	256	51	74	14	5	1	2		511
74 128	34	31	9	4	, 1	1		115 376	59	36	60	55	8	7	1	1	1	1	109
42	35	6	5	1	1	•••		119	237 76	61 65	126 35	. 33	20 6	5	4			•••	388
267	40	42	6	8	1	1		678	458	67	205	30	19	3	3		1		685
114	26	19	4	,3	1	1		444	335	77	91	21	10	2	1		1		438
151	25	28		4 1		, 1		597	506	80	111	18	14	2	1	•••			632
21	33	62	9	15	2	 3		<sup>2</sup> 33 703	1\$1 591	91 <b>6</b> 8	15 216	25	2 52	6	7		2		199 868
383	• 33	116	10	32	3	11	. 1	1,157	1,173	73	341	32	66	4	10	1	1		1,591
389	20	89		7		4	`	1,989	2,203	90	235	9	19		1		2		2,461
2,812	27	649	6	106	1	24		10,401	8,540	76	2,257	20	385	. 4	44		12		11,238
14,758	99	4,722	10	1,007	2	228	. 1	44,704	07 070			. 29	3,764	- 8	736	2	. 198	1	45,802

### CHAPTER III.

### EDUCATION.

The total number of persons returned as literate at this census is 327,486 as against 256,911 in 1891 and 161,210 in 1881. There is thus an increase of 70,575 persons on 1891 amounting to 27'47 per cent. In 1891 the record of education was divided into two parts,—those who were able to read and write, and those under Mr. Robertson notes in his report that the number of persons recorded as under instruction at the census was too few when compared with the returns of the Educational Department, and considered that some of the children, who were really under instruction, must have been shown by the enumerators as The same tendency to confusion of the two sets of returns appeared in must other provinces, and it was consequently decided that at the present census the entry of persons'under instruction should be omitted, and the statistics confined to three able to read and write. The question then arose as to what course should be adopted in the case of the entry of school boys, some of whom would be able to read and write while others would not, and it became necessary to fix a standard of literacy as a guide, in order to secure uniformity in the entries in different districts. Following instructions which had already been issued in one or two districts, it was directed that as a rule those persons should be entered as literate who had passed the upper primary examination or possessed an equivalent amount of knowledge, but that at the same time care should be raken par to exclude persons who were able to read and write merely because 19.44

excluded for this reason; but the percentage of literacy among males in the caste has risen from 39 in 1891 to 45 at this census; and as this is the class of persons who would naturally have been omitted on the ground mentioned, it may be concluded that the census return is correct, though the standard of literacy is somewhat more severe than at last census.

Statistics of instruction.

38. The number of children under instruction in the years in which a census has been taken was as follows:—

Year of Census.		Number of children.	Variation on previous census.
1872	•••	85,956	•••
1881	•••	79,551	— б,405
1891	***	111,498	+31,947
1901	•••	127,416	+ 15,918

In explanation of the fall in the number of pupils between 1871 and 1881, the Inspector-General of Education wrote that though there had been a great and undoubted advance in primary education during the decennial period, it had been obscured by the collapse of private aided schools in Bhandara and Sambalpur. In the five years after 1881 there was a recovery, and in 1886 the pupils rose to over 100,000, due to the opening of a considerable number of result-aided and private schools. From this year until 1891 the rate of progress was smaller. From 1891 to 1896 there were large annual increases, and in the latter year there were 154,101 children on the rolls. This was due to a special grant of Rs. 50,000 made in 1893 for the extension of primary education, and in consequence of which a number of new combined and result-aided schools were opened. Unfortunately under the pressure of financial exigencies this grant was first merged in the general Provincial contributions to District Council Funds, and subsequently these latter had to be in many cases reduced. The result was that District Councils could not support the newly-opened schools, and many of them were necessarily cut down, the number of pupils simultaneously declining. From 1896 to 1900 the children on the rolls dropped from 154,000 to 127,000, the decade thus ending with an increase of about 16,000 scholars over that with which it commenced. The total number of schools in 1901 was 2,394, or an increase of 569 over 1872 and of 549 over 1891, when it was 1,845. In 1896 it rose to 2,524. It may be anticipated that with the advent of more prosperous financial conditions the ground lost during the years of distress and famine will soon be made up.

39. There is now one school for every 41 square miles of territory in British Instruction in Districts and States.

districts as against one for every

	·			Dis	tri	cts.		. •		
Nagpur		•••		13.3	ı	Seoni	•••	•••	•••	6.9
Narsinghp		***	•••	12.0	- [	Balaghat	•••	***	***	5.9
Jubbulpore		•••	•••	11.8		Chanda	•••	•••	•••	5.8
Hoshanga	bac	l' ·	•••	11.Q	)	Betul	•••		•••	5.7
Saugor	•••	•••	•••	10'2	1	Bilaspur	•••		•••	56
Wardha		•••	•••	10'2	1	Raipur	•••	•••	•••	5'5´
Nimar	•••	•••		g·8		Mandla	•••	•••	•••	5.4
Bhandara	•••	•		7.7	1	Chhindwa	ara	•••	•••	2. i
Damoh	•••	•••	·	7.4	1	Sambalpu		•••	•••	3.4
				Star		•		•••	•••	5 4
				Stat	ies.	**				
Rairakhol		•••	•••	10'7	4	Bastar .	•••	***	•••	5.0
-Sarangarh		•••	•••	10'2	1	Raigarh	•••		•••	48
Chhuikhad		•••	•••	7.9	1	Khairaga	rh	•••	·	4'3
Kawardha	***	•••	•••	7.1	1	Sonpur	***	•••	•••	36
Nandgaon	,	•••	•••	5.7	1	Patna	•••	•••	•••	3'4
		Kalahandi		***	***	•••	***	2.0		<b>V</b> 1

\* Figures for 4 Feudatory States not available.

districts as against one for every 48 square miles in 1872; and one for every 16 villages as against 21 in the same year. The districts best supplied with schools are:—Nagpur, Narsinghpur, Jubbulpore, Hoshangabad, Saugor and Wardha. The marginal statement shows by districts the percentage of children under instruction to the total number of school-going age which is calculated conven-

tionally at 15 per cent. of the population, according to the returns of the present

census. The figures for Feudatory States are in a few cases, such as Rairakhol and Sarangarh, surprisingly high, and compare not unfavourably with those for the most advanced British districts. Sarangarh is the State which has made most progress in point of education. It has been for a long period under Government management, and is well supplied with certificated teachers trained in the local training school. In States with a very small total population, the families of the State administrative staff, who are nearly always educated, probably contribute materially to raise the percentage; and this may account for the high proportion of children under instruction in Rairakhol and Chhuikhadan.

40. Nearly 6 per cent. of males in British districts are now able to read and write as against a little over 4 per cent. in 1891. Taking only males over 15 the proportion is rather less than 8 per cent. The districts with the largest proportions of male

literates are: -Nimar (11'2), Jubbulpore (10), Nagpur (9'2), and Hoshangabad

Statement showing Districts and States arranged in order of literacy.

Districts.

Male liter	ates in	1,000		Male lit	erate	s in 1,6	000.	
Nimar	•••		112	Chhindwar	a	•••	•••	45
Jubbulpore	***		100	Balaghat	•••	•••	•••	44
Narsinghpur	•••	•••	94	Sconi	•••	•••	• • • •	43
Nagpur	•••		92	Betul	•••	•••	•••	35
Hoshangabad	•••	•••	88	Chanda	•••	•••	•••	39
Saugor	***	•••	77	Mandia	•••	•••	•••	37
Wardha	•••		76	Raipur	•••	•••	•••	37
Damoh			74	Bilaspur	•••	•••	•••	36
Bhandara			52	Sambalpur	•••		•••	33

	British	Distric	ts	•	••		••	58		_
				St	ate	s.				
Bamra	411	•••	•••	26	1	Kalahandi		•••	***	3
Sarangai	rh	•••	•••	бо	1	Kawardha	٠	•••	•••	3
Makrai	***	•••	•••	55	1	Khairagar	h	•••	•••	2
Chhuikh:	adan	***		36	1	Sonpur	•••	***	•••	2
Sakti	•••	•••		36		Rairakhol	•••	•••	•••	2
Patna	***	•••	•••	36	ł	Kanker	•••	•••	•••	1
Nandgao	n		•••	34		Bastar		•••	•••	1
Raigarh		•••	•••	33	-{	Feudatory	Stat	es	•••	3
-	Centra	1 Provin	ces	٠,			•••	54		_

(8.8); and those with the lowest proportions—Raipur (3'7), Bilaspur (3.6) and Sambalpur Jubbulpore has increased by 3.5 per cent., Narsinghpur by 2.8 per cent., Nagpur by 2.3 per cent., and Wardha by 1'9 per cent. In Sambalpur the reason for the small proportion of literates shown is probably that some persons educated in private schools were not recorded. There can be no doubt of the correctness of the figures as returned, because when it was

noticed that the numbers were low, the Deputy Superintendent himself went through the books and counted up the entries in order to see that none had been omitted. The proportion of literates in some of the Feudatory States is noticeably high. In Makrai 5.5 per cent. of males can read and write, in Sarangarh 6.0, and in Bamra 7.6. It is probable that in the States a comparatively low standard was taken; but considerable progress has been made, because out of the total increase of 16,000 scholars since 1891, 7,000 are contributed by the States. Towards the end of the year 1895 a separate Agency school Inspector was appointed for the Feudatory States, and this seems to have had much excellent effect. The percentage which the number of literates under 15 bears ard, the total may be taken as some indication of the strictness of the standard increase in for British districts. In Bastar it is 271 and in Kanker 23.9, which parison with the able to read and write, but on the whole the average of literates under the Educational De

any great omission to tal number of educated females is 12,540, or about two in a but had not passed an e. thousand of the population, as against 7,609 in 1891. Of these 11,258 are in British districts and 1,282 in the

If in each case the number of educated European Feudatory States. and Eurasian women is subtracted from the total, the balance comes to 10,499 and 6,274, respectively, giving an actual increase of 4,225 persons and of 67 per cent. on the figures of last census.

- 42. Female education has not suffered from the effects of agricultural depression to such an extent as that of boys. One reason prob-Instruction of girls. ably is that only comparatively well-to-do persons send their girl children to school, and besides this there would be no inducement to take girls away from school in order to put them to work. Since 1891 the number of girls at school has about doubled, having risen from 5,799 to 11,208. In 1891 there were 135 girls' schools and 1,915 girls were learning in boys' schools. The corresponding numbers for 1901 are 100 and 2,074. The mixed system, that is, the instruction of boys and girls together in one school, was formerly in practice only in Raipur, from which it was introduced into the northern districts at the beginning of the decade, and after meeting at first with considerable opposition from the people, was in a short time successfully established. Female education is fostered by giving double grants for girls, and this may also be a reason why there has been no interruption in its progress, as schoolmasters would naturally make special efforts to retain girls on the rolls. Saugor is the district in which female education has developed most, and after it come Jubbulpore, Nagpur and Bilaspur.
- As regards the number of literate females, Jubbulpore and Nagpur stand easily first with 2,217 and 2,433 respectively. This is Female literacy in Districts and States. partly to be accounted for by their comparatively large European and Eurasian population. The figures for & yor are clearly below the mark, as there are only 919 literate women. In 189 vas considered that the returns of female education were generally too low, and explanation given was the existence of a prejudice against describing grown-up, women as literate, and it seems likely that this may have had some effect on the present figures. The comparatively high number of educated women in the Feudatory States, where there is scarcely any female education, was remarked in 1891, and is again a feature of the returns. Kalahandi, without any girls' schools, has 251 literate women and Bamra 174. It is probable that some of them have really been educated in British districts and are the wives of officials who have gone to take up appointments in the States. It may also be attributed to the number of privatelysupported schools which formerly existed in the Oriya country.1
- Among Hindus there are four castes who in point of education are enormously in advance of the rest of the community. These Literacy by caste.2 are Brahmins, Vidurs, Banias, and Kayasths, with the last of whom may be included the allied castes of Parbhu in the Maratha districts, and Karan or Mahanti in Sambalpur. The most educated are the Kayasths; in this caste 57 per cent. of males or four-fifths of adult males can read and write. In the case of Banias the proportion of literate adult males is 63 per cent., of Brahmins about 50 per c nt., and of Vidurs 46 per cent. ledge of reading and writing is, of course, essential to the usual occupations of

<sup>&</sup>lt;sup>1</sup>Central Provinces Census Report, 1891.

The percentages of literacy by caste are for British districts; the table has, however, also been prepared for Feudatory States.

all of these castes. The combined total of male literates among them is 115,020 or 44 per cent. of the total for all Hindus—a figure which shows the extent to which they monopolise the facilities for education offered by Government. to the above four castes come Sonars, of whom 22 per cent. of total males or 30 per cent. of adult males are literate, and next to them Marathas with 20 per cent. The high proportion of literates in this caste is somewhat surprising, and was noticed also in 1891. The caste formerly occupied a dominant position in the Maratha districts. At the present time about two thousand of them are proprietors, eighteen hundred in Government service, and a thousand are money-These occupations probably account for a considerable proportion of the literate persons in the caste. The other castes with a fairly high percentage of literates are Joshi, 16 per cent.; Bhat, 14 per cent.; Bairagi, 16 per cent.; Gosain, 11 per cent.; Darji, 12 per cent.; Kalar, 11 per cent.; Rajput, 12 per cent.; and Barai, 13 per cent. In the case of the first four castes it will again be recognized that a knowledge of reading and writing is a necessary equipment for those of them who follow the traditional occupation of the caste, in the case of Joshis astrology and the calculation of horoscopes, of Bhats the record of genealogies, and of Bairagis and Gosains the study of the Hindu scriptures; though at present the members of these castes have to a great extent abandoned the ancestral calling and taken to agriculture and miscellaneous pursuits. Of the other castes Dariis, Kalars, and Barais probably find a certain degree of literacy useful for the purpose of keeping accounts. Of the agricultural castes the best educated are Dangis, Agharias, Jats, Koltas, Raghubansis, and Guiars with about 8 to 10 per cent. of adult males literate. Among the lower castes and forest tribes there is as yet very little education. In nearly all of them the number of literate males is less than one in a hundred. The difficulty experienced in getting the forest tribes to send their children to school is well known, and even when they do go it is probable that only a very few of them have sufficient power of concentration to learn successfully. For the impure castes separate schools still exist in the Maratha districts, and when low-caste boys attend the ordinary schools they are made to sit in the verandah, and are not The prejudice is not so strong as it used to be. In his report of 1882 the Inspector-General of Education states that 'the Chanda high school had to be broken up on account of the admission of a few Dher boys. The masters resigned, and, strange to say, the sweeper also resigned.' In the Northern districts objections of this sort are less marked, and in Saugor, when it was proposed to open a separate school for Chamars, the people stated that there was no necessity for this, as they would not object to allowing their children to sit with the Chamar The general conclusion to be arrived at from the above figures is that there is as yet little wish for education among Hindus, except in those classes to whom/ is useful or essential to their means of livelihood; and by these, as 'known, it is eagerly desired. As regards female education Kayasths  $app^{d}$ be the only caste which has made any such progress as can be in proportionate figures; 26 per cent. of their women can read e: Among Brahmans and Banias about one woman in a hundred is 1

For Mahomedans the percentage of literacy is about 18 for total males, and 25 for adult males. As compared le body of Hindus for whom the percentage of total males is 6,

Mahomedans are comparatively well educated. The reason is that out of the small numbers belonging to this religion in the whole Province, nearly half live in towns where the facilities for education are greater, and also that a larger proportion of the Mahomedans of the Central Provinces are recent immigrants of good social standing, than in other Provinces where the religion is as it were more indigenous. The same arguments apply to the case of Jains, of whom 45 per cent. are literate; Jains are for the most part Banias by caste, and have the same motives for valuing education. Of Parsis practically the whole adult male population, and of Jews a large majority, can read and write. these religions are foreign to the Province, and what has been said about Mahomedans also applies to them. The Parsis also educate their women, and most of those who have grown up are literate. The proportion of literacy among Mahomedan women is only one per cent. and among Jains one and a half per cent. Another class of the population, which is largely literate, but which is not shown in the returns, consists of the Madrasi residents of Chanda, Nagpur and Kamptee. These generally return themselves under the designation of Tamil and Telugu, and not by their real caste names. At this census they have generally been classified as Balji, which is believed to be the proper caste of the majority; but as this caste did not number over twenty thousand at last census, separate returns of education have not been prepared for it. A large number of them can read and write and can also speak English fluently. Practically all European and Eurasian adults are literate; Europeans are of course a special class; of Eurasians it has been remarked that they are the best educated race in the world. Of Native Christians only about a quarter of the males and a fifth of the females can read and write. The explanation of these small proportions must be that many of them are children, and others have only recently been converted.

The number of persons who can read and write English is 24,094 as against 13,460 in 1891, being an increase of 10,634 persons, Literacy in English. and of 79 per cent. on the previous figures. English was not recorded before 1891. If literate Europeans and Eurasians are excluded from both returns, the figures become 18,038 and 8,420, respectively, and the increase is 9,618, or 114 per cent. The large increase has, therefore, occurred almost solely in the Native population. As regards the record of English it was directed that ordinarily a person should not be returned as able to read and write English, unless he had passed the English middle school examination or possessed an equivalent amount of knowledge. But the figures of passes for this examination during the decennial period are 5,900 boys and 157 girls, or a total of 6,057 persons, which account for little more than half of the increase. Considering the strictness with which the standard of literacy was enforced, it is not probable that the amount of knowledge of English which would qualify for inclusion in the returns is at all less than in 1891; but if anything the contrary. The excessive increase may be attributed to two causes: in the first place there has probably been a considerable influx of English-knowing clerks attracted by the opportunities for employment afforded by the increased famine establishments; and, secondly, it seems that a certain number of persons must have learnt English elsewhere than at school. believed that many Native officers and pleaders train their children to speak English regularly in their houses; and that it is in this way that they acquire the stonishing facility in its use, which must be the admiration of most people who ve tried to express abstract or complicated ideas in a foreign language. The total number of schools or other institutions in which English is taught is 115 in the Central Provinces in 1901 as against 92 in 1891, and the number of pupils 8,689 as against 8,674. Of these 18 teach up to the Matriculation examination; 68 to the middle school examination; and 5 to the upper primary.

The number of persons knowing English is 7.4 per cent. on the total number of literates, or excluding Europeans and Eurasians Literacy in English by caste, in both cases, 5.6 per cent. The explanation of this comparatively high proportion is probably to be found in a consideration of the classes among whom literacy is chiefly prevalent. Brahmans and Kayasths, who, it has been seen, account for a large minority of those who can read and write. try to carry the education of their children to the furthest extent possible, in the hope of obtaining for them a career in Government service, or in some capacity connected with the law; and in order to obtain any degree of success in either of these professions, a knowledge of English is nowadays essential. Even more than in the case of literacy, the knowledge of English is confined to a small section of the community; of Kayasths about 9 per cent. of the male population can read and write it; of Brahmans 31 per cent.; of Vidurs 2 per cent.; and of Marathas 1'8 per cent. Among Parsis the proportion is half the total males, and among Jews more than a third. Jains and Banias both show a percentage of slightly under 1. As was remarked at last census, the mercantile class sets comparatively little store on the study of English as it is not ordinarily required for their business. Excluding Europeans and Eurasians there are now 650 women knowing English as against 208 in 1891. Parsis are the only class of Native-born<sup>1</sup> in which any considerable number of women learn English; the percentage of females able to read and write the language being 11.4. Twenty Kayasth women and 40 Brahman women are so returned, and a few of other castes, most of whom are probably servants in European families.

48. Besides English, literacy in vernacular languages was recorded, and figures for 5 of these have been abstracted as shown in the marginal statement. Where a person was entered as literate in two languages, he was counted under each, but the total number of persons able to read and write any two of the languages abstracted is only 29,081. Literacy in Hindi and Marathi corresponds

fairly closely to the proportion of persons speaking these languages, which is about three to one. A comparatively large number of persons are literate in Marathi in Nimar (2,691), and Chhindwara (2,201), and in Hindi in Nagpur (4,158). In Balaghat though about 25 per cent. of the population speak Marathi, only one person is literate in it for every ten who can read and write Hindi. Otherwise literacy in Hindi and Marathi follows their local distribution as current vernaculars. In Sambalpur 11,649 persons are literate in Oriya as against 2,562 in Hindi. Both languages are now taught concurrently in the schools, but outside Government service Hindi has made little progress. There are also a small number of persons literate in Oriya in Nagpur (54), Raipur (495) and Bilaspur (167). In Raigarh and Sarangarh Hindi and Oriya are in about equal strength as written languages, though the proportion of persons speaking them is four to one in favour of Hindi. In Bamra, Rairakhol, Sonpur, Patna and Kalahandi Oriya is the only literary language.

Eurasians should strictly be included in this term; but English is practically their native language,

16,035 persons in British districts and 515 in the Feudatory States are returned as literate in Urdu. Of these 12,682 are Mahomedans, leaving 3,868 others, of whom more than half are Kayasths (1,185) and Brahmans (1,085). Urdu, next to Persian, is the language of polite learning, and its knowledge is held to be a mark of some distinction. Every district returns a number of persons knowing it, but in Nagpur and Chhattisgarh they are almost all Mahomedans, the Hindus who are literate in Urdu residing chiefly in the two Northern divisions. Of the total literate Mahomedans about half know Urdu and half Hindi. Urdu is taught in the schools in important towns. Telugu literates are found principally in Chanda (1,289) and Nagpur (1,105). Most of the castes with Telugu sub-divisions return a number of persons who know it, among whom are also included 139 Native Christians. Telugu is taught in the schools in the Sironcha Tahsil and parts of Bastar and also in some schools in the Nagpur District. 16,807 persons or 5 per cent. of the total are shown as literate in other languages which were not abstracted. Of these the most important are Gujarati and Marwari, which are generally used by the trading classes for accounts.

It was thought that the returns of literacy in vernacular languages among European officers might yield results of some interest, but the total number returned as literate in any one of the five languages is only 50 out of a total of 344 civil officers. The numbers under each language are shown in the marginal

Hindi ... 39 statement. It is doubtful how far the schedules were correctly filled up, as it is commonly found that private schedules, even among the best educated classes, are not so accurate as those prepared by the ordinary enumerators.

585 persons in the provinces were returned as knowing Sanskrit and 937 as knowing Persian. The most accomplished linguist in the Provinces appears to reside in Saugor City, unless he was a member of the Chief Commissioner's camp, the returns for which were included with Saugor. He is shown as literate in Hindi, Marathi, Urdu, Persian, Bengali, Gujarati, Sanskrit and English.

# SUBSIDIARY TABLE I.—By Age and Sex (Provinces).

•		•			NUMI	BERS IN	1,000.		•	· · ·
Age period	ı,		Literate		: I	LLITERATE	· ·	LITER	ate in En	GLISH.
		Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
0 to 15		1	49	4	972	951	996	1	2	r
15 and over	•••	38	. 77	, 2	962 ~	923	998	· · · 3	6	r

# SUBSIDIARY TABLE II.—District Distribution.

				NUMBERS	IN 1,000.	
n	District or State.			Literate.	. ,	LITERATE II ENGLISH.
			Persons.	Males.	Females.	Persons.
	Districts.			1		
Saugor Damoh Jubbulpore Mandla	*** *** *** ***		41 39 53 19	77 74 100	36	4 1 6
Seoni	•••		22	37 43	2	1
	Jubbulpore Division		, 38	73	4	3
Narsinghpur Hoshangabad Nimar Betul Chhindwara	*** *** *** ***		48 46 59 19 22	94 88 112 39 45	3331	2 3 3 1
	Nerbudda Division		39	76	,2	2
Wardha Nagpur Chanda Bhandara Balaghat	***		39 49 19 25 22	76 92 39 52 44	. 2 7 1 1	2 10 1 1
	Nagpur Division		32	62	2	4
Raipur Bilaspur Sambalpur	*** *** ***		18 18 17	37 36 33	I I I	, I
	Chhattisgarh Division		18	36	I	1
	British Districts		30	58	2	2
	States. ·					
Makrai Bastar Kanker	•••	•••	27 7	55 12	1	ı î
Nandgaon Khairagarh Chhuikhadan	•••	•••	9 17 15 18	17 34 29 36	1 1 1	1 2
Kawardha Sakti Raigarh Sarangarh	***	•••	15 18 17	30 36 33 60	1 1 1	•••
Bamra Rairakhol Sonpur	***	•••	30 40 10 10	76 20 21	3 3 	
Patna Kalahandi	*** .	•••	19	36 33	1	
•	Feudatory State	•••	16	32	1	
	Central Provinces	•••	28	54	2	2

# SUBSIDIARY TABLE III.—By Caste and Religion.

Petsons	•	-				NUMBER	PER 1,000	
		Caste.			and the state of t	LITERATE.		LITERAT IN ENGLISI
hit					Persons.	Males.	Females.	Persons
Salama		. Turning to 1 to	environmento e la Completante.		42		2	
Section   Sect	laiga					•••		
Sanish   S	lairagi	•••		- 1	85			
Samplana   So				1				
								'
Section	larai	•••	***	•••				
Set				2	27		1	
Shift							3	"
Mayer		•••	•••	•••		3	•••	
				•			1	
	lidur		<del>-</del>	•			6	711
Chamer	Iinjhwar	***	***	3				
Checked   Chec				1			_	
Dalacria	inamar Thandar (Chadar)			1	n 1			i
Part	Paharia		***		46			
District		•		I.	.33			,
Dimeir   D							-	-
					Ś			***
			•••				•••	***
Section   Sect					? [			***
Section   Sect						8		•••
	and	•••	•••	•••	3			
falba	rosain Inier					107		1
				1		21		
15		***	•••			41		
Si				1				1
Sachh:								
Salar   Sala			***	•		20	1 1	***
Sandth								2
Scran (Maliandi)	Sandh							•
Sawart		***	•••		277	511	19	16
Cayasth        307       572       26       46         Sevat         7       14							•••	•••
Sewat	Layasth			1			"26 │	
Colta	šeirat	•••	•••	•	7 1	14		
Colta         1         2	vnangar Grae					73		1
Corku	Col					3/	- 1	
Corku			•••		20	58	2	
Koshti						27	1	
Kumhiar	Koshti			E.				
Kurmi		•••	•••	]		21		
Lothic						14	, i	1
Mahar Mahar Mahar Mahar Mahar Mana Mang Maratha Marath	odhi					33 36	1	
Mali       "1"       21       ""		•••	•••			28 ]		
Mana				4	.7		· · · · · · · · · · · · · · · · · · ·	•••
Margitha Maratha Marat	Mana			1			1	
Second   S		•••	•••	[	1	2	,	4
Nai							1	9
Panka Panka Ponwar Raghubansi Rajput Rajput Ronar Rona	Vai			,		3		
Rajput				•••	7	is		
Rajput			<del>-</del>		32	es		•••
Sonar	Rajput			4	63			
19   37   1   18   18   18   18   18   18   18	Sonar Pali				109	215		
Native Ch. stians				•	19	37	1	
Native Ch. stians	Eurasians			L L	900	051	730 862	812
Musalmans		•••			237	269	203	995 84
ains	Musalmans					468	334	299
Animists	ains						.8	7
Farsis 707 795 599 326 16 189		•••			2	4	[	
Sikhs <u>252 331 44 14</u>					707	795	599	326
				t t	252	331		189
				<b>f</b> -			————).	

# SUBSIDIARY TABLE IV.—Percentage of Literates under age 15 to total Literates.

,	Distri	ct or State.			Literates.	Literates under 15.	Percentage.
	D	istricts.		Ì			•
Saugor	•••	•••	***		19,252	2,409	12
Damoh	•••	•••	**4		11,059	1,624	,14
Jubbulpore	•••	•••	***	•••	35,816	6,336	17
Mandla	•••	•••	•••		5,966	1,157	19
Seoni	•••	•••	***		7,151	1,099	15
		Jubbulpo	re Division	}_	79,244	12,625	15
Narsinghpur	•••	***	•••		14,927	2,236	15
Hoshangabad	•••	***	•••		20,455	2,341	11
Nimar	•••	•••	•••		19,367	2,895	. 14
Betul	•••	***	•••		5,524	739	, 137
Chhindwara	•••	•••	•••		9,105	1,574	17
		Nerbud	da Division		69,378	9,785	14.
Wardha	•••	•••	•••		14,972	2,296	15.
Nagput	•••	***	•••		37,003	6,085	16.
Chanda	•••	•••	•••		11,654	1,503	12'
Bhandara	•••	•••	***		16,746	3,419	20
Balaghat	•••	•••	•••		- 7,043	1,151	
		Nagr	ur Division	[	87,418	14,454	16
Raipur	• •	•••	•••		26,316	4,168	15
Bilaspur	•	•••	•••		18,256	2,988	16
Sambalpur	•••	•••	•••		13,936	1,030	_} 7
		Chhattisga	th Division		58,508	8,186	13.
		Briti	sh Districts		294,548	45,050	15.
		States.	-				
Makraî	•••	***	•••	]	355	16	4'5
Bastar	•••	•••	••		1,997	541	27'1
Kanker	•••	•••	•••		904	216	<b>23</b> '9
Nandgaon	•••	•••	•••	•	2,151	314	14.0
Khairagarh	•••	•••	•••		2,054	297	14'4
Chhuikhadan	•••	•••	•••		468	129	27'5
Kawatdha	•••	•••	•••		879	140	15.0
Sakti	•••	٠	***		410	65	15.0
Raigath	•••	- •••	•••		2,963	530	17'9
Sarangarh	•••	•••	•••		2,426	436	17'9
Bamra	•••	•••	***		5,011	512	10'2
Rairakhol	*** *	•••	•••		281	g	3.3
Sonpur	•••	•••	•••		1,758	180	10.2
Patna	***	•••	***		5,142	631	12'2
Kalahandi	•••	***	•••		6,129	795	13.0
		Feud	atory States		32,938	4,811	14'1
			PROVINCES		327,486	49 861	15.3

# SUBSIDIARY TABLE V.—By Languages in which literate.

_			Num	BER IN	1,000	LITERAT	EIN	Nu	MBER 1	N 1,000	SPEAK	ING
D	istrict or State.		Hindi.	Mara- thi.	Urdu.	Oriya.	Telu-	Hindi.	Mafa- thi.	Urdu.	Oriya.	Telu-
	Districts.											
Saugor	•••		37°0	1.3	2.6	•••	•••	975	14	8		
Damoh	•••	•••	38.0	0.3	1.2		••• ,	995	1	2		
Jubbulpore	***	•••	44.8	1'0	4'1		0.3	971	3	10		و
Mandla	***	•••	18.1		1,3			747	1	2		]
Seoni	*	•••	20'5	0.2	2'4			580	· 61	33		9
	Jubbulpore Division	•••	34'2	0.6	2.7		0.1	880	14	11		2
Narsinghpur	•••	•••	46.4	0'4	1,0		0.1	992	3	3		
Hoshangabad	•••	•••	40.6	1'4	3.3		0.1	893	10	8		
Nimar	•••	***	40.8	8.2	3'4			668	140	43		/ z
Betul	•••	•••	18.2	0,0	1.3		•••	398	230	5		•••
·Chhindwara	•••	•••	17.6	5'4	1'2	ļ ˈ	•••	521	190	11		
ı	Nerbudda Division	•••	32'7	3.3	2.3			705	109	14		•••
'Wardha	•••	•••	1.6	32.9	1.3		0.5	62	786	35		6
Nagpur	***	•••	5'5	32.6	3.9	0,1	1.2	97	770	50	1	13
Chanda	•••	•••	1,0	15'4	0.6		2'1	56	636	16		119
Bhandara	•••	•••	2.4	22'1	1,0		0,1	119	776	16	•••	3
Balaghat	***	***	20'4	1.8	об		0.1	570	258	2		2
	Nagpur Division	•••	2.1	22.7	1.8		0.0	145	683	27		32
Raipur	464	•••	168	0.5	0.6	0.3	0.1	917	11	3	59	ı
Bilaspur	***	•••	16.6	0.3	0.6	0'2	0,1	987	3	3	1	I
:Sambalpur	p++	•••	3.1	0.1	0'4	14.0	0.1	200	1	2	742	r
c	Chhattisgarh Division		13.3	0.3	0,2	3.8	1.0	757	6	3	214	
	British Districts	•••	18.0	7.0	1.6	1.3	0.3	бо5	213	13	71	9
	States.	•										
Makrai	•••	•••	26.4	0.3	1.2	}	•••	806	•••	•••	•••	***
Bastar	***	•••	5'3	0,1	0.5	0.0	0.3	69	344	1	64	27
Kanker	•••	•••	8.1	0'2	0.5	0.1		585	45	1	1	
Nandgaon	•••	•••	13.3	.0.8	0.6	0.1	0,1	943	39	4	•••	I
Khairagarh	•••	•••	11.7	0.6	1.1		0.1	957	29	3	••• 5	ŗ
Chhuikhadar Kawardha		***	17.6	0,1	0.2			991	8		b •••	•••
Kawarana Sakti	***	•••	14.7	0'2	1.0	0.8	•••	992	7	l '''.	•••	•••
Raigarh	•••	•••	9.0	0.1	0.3	76		992 806	1 2	1	150	' ••• 
Sarangarh	•••	•••	16.6	4	0.3	14.9		727			246	
Bamra		•••	1.3		0.1	391	0.1	53	•••		766	
Rairakhol	•••	4	1.2	0,1	0'4	39.	·	12		",	895	2
*Sonpur	•••	•••	1.0	1		9.6		12			978	2
'Patna	•••	•••	0.7	1		178		20			975	,
⁴Kalahandi	•••	•••		<b>!</b>		169	0'2	22			812	9
	Feudatory States	•••	5'7	0.1	0.3	10.3	0,1	335	- 6ó		454	6
	CENTRAL PROVINCES	•••		- 5 <sup>.</sup> 9	-	-	0.3	559	188	11	<b>135</b>	, 9

# SUBSIDIARY TABLE VI.—Progress of Education.

Districts   Sauger	ales. Person	1881.	
Districts	Person	Males.	
Saugor		1	Females.
Damoh	11 .		
Narsinghpur	2 26 1 21 3 27 6	40 52	2 1 2 
Hoshangabad	1 21	39	i
Wardha        39       76       2       29       57         Nagpur        49       92       7       37       69          Chanda        19       39       1       14       28          Bhandara        25       52       1       15       30          Balaghat        22       44       1       13       26          Raipur        18       37       1       13       25          Bilaspur        18       36       1       12       23         Sambalpur        17       33       1       22       43         Chhattisgarh Division        18       36       1       15       29         British Districts        30       58       2       22       43	11 _	53 79 20	1 1 2 
Nagpur Chanda 19 39 1 14 28 Bhandara 25 52 1 15 30 Balaghat 25 52 1 13 26  Nagpur Division 32 62 2 22 43  Raipur 18 36 1 12 23 Sambalpur 17 33 1 22 43  Chhattisgarh Division 18 36 1 15 29  British Districts 30 58 2 22 43	1 22	42	. 1
Raipur 18 37 1 13 25 Bilaspur 18 36 1 12 23 Sambalpur 17 33 1 22 43  Chhattisgarh Division 18 36 1 15 29  British Districts 30 58 2 22 43	1t	57 24 22	3
Raipur 18 37 1 13 25 23 Sambalpur 17 33 1 22 43 Chhattisgarh Divísion 18 36 1 15 29 British Districts 30 58 2 22 43 States.	2 17	34	1
British Districts 30 58 2 .22 43  States.  Makraí 27 55 31 62	1 8 1 8 1 15	16	<sub>1</sub>
States. Makraí " 27 55 31 62	1 10	19	1
Makrai ° 27 55 31 62	1 ,17	32	1
Kanker        9       17       1       5       10          Nandgaon        17       34       1       9       18	1		
	1 17	32	1

### CHAPTER IV.

### INFIRMITIES.

### GENERAL.

									1	VARIATIO	N (+ OR -	).	
19	101.	1	891.	1	831.		572.	1891	-1901.	1881	-1891.	1873	-188r.
Number.	Per 10,000 popula- tion.	Num- ber.	Per 10,000 popula- tion.	Num- ber.	Per 10,000 popula- tion,	Num- ber.	Per 10,000 popula- tion.	Num- ber.	Per cent.	Num- ber.	Per cent.	Num- ber.	Per cent.
30,531	25.3	35,558	37*4	40,943	. 35°4	20,607	22,3	—5,027	14'1	-5,335	-13,1	+30,336	+49*6

- The infirmities recorded at the census were blindness of both eyes, deaf-General remarks and lead- muteness from birth, insanity and leprosy. These infirmities have been recorded on three previous occasions, and it might naturally be considered that a number of definite conclusions should by this time have been available from the figures. This, however, is true only to a limited extent, and a perusal of previous census reports might tend at first sight to the opinion that the ingenuity of superintendents has been equal to accounting for the comparative prevalence or absence of each of the infirmities in wet and dry climates, in plain or hilly country, in either sex, and at most periods of age. Such a conclusion would no doubt be exaggerated; but owing to the fact that the total numbers to be dealt with are very small, and that the enumerator's diagnosis is capricious, the resulting figures are frequently contradictory. In the Central Provinces the total number of infirm was 20,607 in 1872, 40,943 in 1881, and 35,558 in 1891. In 1872 the record was clearly incomplete, and in 1881 it would appear that the instructions may have been liberally interpreted so as to include a number of persons not strictly coming under the definition. Between 1881 and 1891 the decrease was 24 per cent. in British Districts. In 1901 the total number of infirm is 30,531, being an actual decrease of 14 per cent. on 1891, or taking the reduced population, of 6 per cent. The reduction is, however, considerably greater than this in all the infirmities except blindness.
- The Leprosy Commission considered that a comparison of the returns of four provinces showed a general and marked decline in the number of lepers after the famines of previous decades. The decrease in numbers is also greatest in the Feudatory States, where the arrangements for relief were probably

In 1881 infirmities were not recorded for Feudatory States.

less efficient than in British districts, at any rate in 1897. In the case of some of the infirmities there are further special reasons for supposing that they are gradually becoming less frequent; but the rate of reduction can hardly be so great as would appear from the figures, or they would vanish altogether within a measurable term of years.

Blindness is far the most prevalent of the infirmities, the blind being 18,628 or rather more than three-fifths of the whole number. Deaf-mutes 5,304 and lepers 5,098, roughly a sixth each, are nearly equal, and the insane 1,520 constitute only about a twentieth of the total. As compared with other Provinces of India leprosy is prevalent in the Central Provinces, blindness somewhat less so but still higher than the average, and the amount of insanity and deaf-mutism is comparatively small. In European countries leprosy is not recorded. There is roughly about twice as much blindness in India as in England, and only about a tenth as much insanity. In the case of deaf-mutism the proportions are about the same, there being more in India than in England and Scotland, but less than in some other European countries.

### BLINDNESS.

		<del></del> -							`	VARIATIO	N (+ OR -	١,	
19	01,	,	1891.	] 1; }	831.	1	872.	1891	<b></b> 1901.	1881	-1891.	1872-	1881
Number.	Per 10,000 popula- tion.	Num- ber.	Per 10,000 .popula- tion.	Num- ber.	Per 10,000 popula- tion.	Num- ber.	Per 10,000 popula- tion.	Num- ber.	Per cent.	Num- ber.	Per cent.	Num- ber.	Percent,
18,628	15'6	20,470	15'7	25,260	31.8	12,003	12,0	1,842	9	-4,790	. –19	+ 13,257	+ 53°4

- as against 20,470 or 15'7 in 10,000 of the population as against 20,470 or 15'7 in 10,000 of the population in 1891. The actual decrease is 9 per cent. and on the reduced population 8 per cent. The Central Provinces stood seventh out of 15 Provinces and States in India in respect of prevalence of blindness both in 1881 and 1891. For the generally greater frequency of blindness in India than in Europe, the more brilliant and glaring atmosphere, the dirty surroundings of the lower classes, and the numbers of flies, the neglect and improper treatment of small-pox and ophthalmic diseases, and the presence of the leprous and syphilitic taints have been suggested as reasons. It is probable, however, that blindness is more often produced by small-pox than any other agent, and that it should tend to decrease with increased efficiency in the prevention and treatment of this disease. It was estimated that before the introduction of compulsory vaccination into England 35 per cent. of the blindness was due to small-pox.
- 53. The sanitary statistics show that 4,300,000 persons were vaccinated in the Central Provinces during the inter-censal period 1891—

  1901 and nearly four million in the previous decade. It is difficult to compare these figures with the birth-rates, as allowance must be made for the large number of children dying in infancy before they are vaccinated;

<sup>&</sup>lt;sup>2</sup> India Census Report, 1891, page 239, and Punjab Census Report, 1891, page 236.

but judging from the returns it would appear that during the last 20 years, all or nearly all of the children born must have been vaccinated, and it may be concluded that the majority of the population must now be protected against small-pox. There were 33,000 odd deaths from small-pox during 1891—1901 as against 55,000 during the previous decade, or a decrease of about 40 per cent. It seems clear therefore that blindness resulting from this cause should tend to diminish. It is possible, however, that the extension of vaccination has as yet exercised little influence on the liability to blindness, because it is only within the last twenty or thirty years that its performance has become general, and this infirmity, when it is not congenital, usually appears in later life. The majority of the population should now have been vaccinated, but not necessarily the majority of persons over twenty-five or thirty years of age. And it may therefore be another ten or twenty years before the effects of vaccination on the statistics become apparent.

- 54. There are more blind women than men, the numbers in 1901 being 10,891 to 7,737 or about 18 to 13 per 10,000 of each sex. In 1891 there was a smaller excess of women in the Central Provinces, and both in 1891 and 1881 a small majority of women in the figures for India. The main fact about blindness in the sexes is that more male than female children are born blind; but more women than men become blind in later life. This appears very strikingly from Subsidiary Statement V, the propor-. tion of blind female children under 5 being 621 to 1,000 males, while in the case of persons over 60, 2,432 women are blind to 1,000 men. For the greater tendency of women to become blind, the following reasons have been suggested :- Bending over smoky fires, suffering from inverted eye-lashes, frequent mourning for relatives accompanied by ostentatious squeezing of the eyes and excessive weeping, confinement to dark and unwholesome rooms, and the greater unwillingness of parents to have girl children vaccinated. Blindness of course increases rapidly with age, nearly half the blind men and more than two-thirds of the blind women being over 40.
- The local distribution of the blind closely resembles that of the last two censuses. The Oriyas are freer from blindness than any In different localities and other race, while it is most prevalent in the Vindhyan districts and the Nerbudda valley. There is a noticeable decrease in the Maratha country, which is now one of the most lightly afflicted tracts, while the Satpura districts retain their comparatively good position. In Raipur there is a remarkable increase of nearly 1,300 blind. It seems probable that, as suggested by the Civil Surgeon of Raipur, the increase should be attributed to the immigration of beggars from the Feudatory States attracted by the more efficient arrangements for relief in British territory. The castes showing a high average of blindness differ greatly in social position and occupation. There are a number of low castes—as Balahi (25), Bhil (28), Bhilala (38), Chamar (25), Chadar (27), Gadaria (23), Khangar (31), Kori (24) and Panka (19)—among whom it may perhaps be attributed to ophthalmic disease or small-pox consequent on their insanitary surroundings. It is also prevalent among the agricultural castes of the Northern districts—Gujar (22), Jadam (31), Kachhi (23), Kirar (17), Kurmi (20) and Lodhi (20); these occupy a fairly high social position in the Central Provinces, and the comparatively greater tendency to blindness

<sup>1</sup>Punjab Census Report, 1891, page 237.

The figures in brackets show the number of blind persons per 10,000 of the caste.

may possibly be due to their unwillingness to have their children vaccinated in previous years, and, in the case of women, to their being more secluded and doing most of their cooking in-doors. In the case of Bairagis (19) and Gosains (17) and perhaps also Bhats (23), there are a high proportion of blind because these are begging castes, and the infirm would naturally try to obtain admission into or pass themselves off as belonging to castes to whom it is a religious obligation to give alms. Brahmans (17), Vidurs (15) and Banias (17) have a proportionately high number of blind, perhaps owing to their occupations involving a great deal of sedentary and literary work, and occupation may also be the explanation in the case of Darzis (22). Barais, or betel-leaf growers and sellers, have a high combined average of all infirmities, and the same fact was noticed in the India Census Report for 1891; but I do not know whether any injurious effects can be associated with the cultivation or preparation of the betel-leaf.

### INSANITY.

									,	VARIATIO	× (+ 0x	).	
19	01.	11	691.	11	SI.	1:	5;3.	1891	-1%1.	1831	<b>—1871.</b>	13;2	-1351.
No.	Per 10,000 popula- tion.	No.	Per 10,000 popula- tion.	No.	l'er 10,000 popula- tion,	No.	Per to,000 popula- tion.	No.	l'er cent-	No.	l'er cent.	No.	fer cent.
1,510	1.3	2,034	1'\$	2,523	1,6	1,612	317	514 	-21.2	-424	-12.2	+915	+36.3

The number of insane is now 1,520 as against 2,034 in 1891, or 1'2 instead of 1.5 per 10,000 of the population. The actual decrease is thus 25 per cent., or on the reduced population 18 per cent. It seems probable that the number of insane has been diminished by the omission of persons who are merely imbecile, which was provided for in the instructions. The Central Provinces have always occupied a favourable position as regards insanity, being twelfth out of fifteen Provinces and States arranged in order of prevalence of the disease both in 1881 and 1891. Mental excitement is generally considered the most frequent cause of insanity, and the small quantity in India as compared with European countries bears out this view. always more men than women who are mad, the actual numbers in the Central Provinces being 1,004 and 516, respectively; or nearly two to one. There is little insanity in early youth. In men it is more or less prevalent during the whole working period of life, being greatest between 25 and 35, which age-period includes more than a quarter of the total number of insane. Among women there seems to be a connection between insanity and the period of marriage and child-bearing. about 37 per cent. of mad women being aged between 10 and 25 (Statement V). The insane are generally shorter-lived than ordinary people, and this statement to some extent bears out this view, the proportions of insane becoming somewhat As people become insane at different ages and usually after infancy, if their lives were as valuable as those of the general population, the numbers would increase with each age period. As they do not do so, the rate of mortality among the insane must be higher.

57. The local distribution of insanity corresponds generally with that of last census, there being most in the Vindhyan, Nerbudda valley and Satpura districts, and least in Chhattisgarh.

The average in the Maratha districts and Nerbudda valley is disturbed by the lunatic asylums at Jubbulpore and Nagpur. The castes having the highest numbers of insane among males are Brahmans (4)<sup>1</sup>, Kayasths (6), Karans or Mahantis (7), Sonars (4), Vidurs (3), Bairagis (6), Jogis (4) and Musalmans (4). The first five are the best educated castes, and the cause of insanity seems clearly to be mental strain and excitement. Among women of these castes there is no such high average. The same explanation applies to Bairagis and Jogis, who are frequently religious mendicants, and to Musalmans, the excitement in these cases being religious. Among women insanity is probably due to domestic unhappiness more frequently than to any other cause, and there is no reason why it should be found more often in any special castes or classes of society.

DEAF-MUTISM.

**********	aannii aagaangga san dee k				co.		C		V۸	RIATIO	N (+ OR	<del></del> ).	<del></del>
*	çaı, 		891.		\$\$1.	1	S72.	1891	<b>—</b> 1901.	1851	- 1891.	1872	-1881.
No.	Per 10,000 popular tion.	No.	Per 10,000 popula- tion.	No.	Per 10,000 popula- tion.	No.	Per 10,000 popular tion.	No.	Per cent.	No.	Per cent.	No.	Per cent.
2,304	4.4	6.440	40	6.712	58	4.165	4'5	~1,136	176	272	4'0	+ 2.527	+ 37.6

58. There are now 5,304 deaf-mutes in the Provinces or 4'4 in 10,000 of the population as against 6,440 or 4'9 in 1891. The Deaf-mutism. decrease is thus 17 per cent. or on the reduced population 9 per cent. As compared with other Provinces this Province was 9th in the order of prevalence of deaf-mutism in 1881 and 10th in 1891. generally more deaf-mute males than females, the numbers being 3,042 to 2,262 at this census, or 744 women to 1,000 men. Deaf-muteness is usually congenital, and it was only in such cases that it was directed to be recorded; but it is probable that all cases of the infirmity have been included. If it is congenital, the numbers recorded should decrease at each age period, except for the first 5 years of life, when parents hesitate to admit the infirmity in their children so long as there remains a hope of their learning to speak. Statement V shows this is the case, the figures decreasing regularly after the period 0-4 until the last, when the proportion at the age of 60 and over is somewhat higher than it should be, probably owing to the inclusion of a few cases of deafness acquired with advancing years. The deaf-mute return varies considerably from census to census, but it is considered to be steadily decreasing in India. It has been suggested that it is less invariably congenital and more frequently due to zymotic diseases (fevers, cholcra, small-pox, and venereal disease) than is the case in Europe. It has been held that deaf-muteness has a tendency to be more prevalent in mountainous countries and to follow the course of certain rivers.2 But such theories are very tentative, as would appear from the fact that of the countries for which figures are given in the India Census Report, Scotland, Portugal, and Ceylon present the lowest averages, and none of these countries can be correctly described as flat.

The figures in brackets are the number of male insane among 10,000 males.

<sup>2</sup> India Census Report, 1891, page 229.

59. As at last census there are most deaf-mutes in the Satpura districts, the Nerbudda valley, and the Vindhyan districts, and least in Chhattisgarh. Next to Chhattisgarh, Sambalpur and the Maratha country have the smallest averages. The caste distribution of the deaf-mute does not show that the infirmity is specially prevalent in any particular group of castes or occupations; and except that it seems to favour certain localities, it is natural to assume that congenital deaf-muteness is more often to be attributed to special physical characteristics in the constitution of the parents than to any other cause.

### LEPROSY.

			0		00.		0		VA	RIATIO	N (+ OF	·—).	
1,	901.	1	891.	}	881.	, 1	872.	1891	-1901.	1881-	-1891.	1872	-1881.
No.	Per 10,000 popula- tion.	No.	Per 10,000 popula- tion.	No.	Per 10,000 popula- tion.	No.	Per 10,000 popula- tion.	No.	Per cent.	No.	Per cent.	No.	Per cent.
5,098	4.5	6,614	2.1	6,443	<b>3.2</b>	2,807	3.03	-1,516	, -23	+ 171	+2'5	+ 3,636	+ 56.4

- 60. The number of lepers has decreased from 6,614 to 5,098, or from 5 1 to

  Leprosy.

  4.2 per 10,000 of population. There are 3,320 male
  lepers as against 4,374 in 1891, and 1,778 females as
  against 2,240, the percentages of decrease being 24 and 20 respectively. The
  greater decrease among male lepers may probably be attributed to the hypothesis
  put forward in the chapter on sex, that men are less able to support
  privation than women. As compared with the rest of India leprosy is
  more frequent here than any other of the infirmities, the Central Provinces
  standing fifth out of 15 Provinces and States in 1881 and sixth in 1891 as regards
  the prevalence of the disease. Statement V shows that leprosy is most frequent
  from about the age of 25 onwards, the proportions at each age rising rapidly
  after that stage. Similar results were obtained from the figures of 1891.
- The conclusions of the Leprosy Commission were that leprosy most frequently appears between 15 and 30 years of age Views of the Leprosy Com. or in early adult life. This was because out of the cases of the appearance of the disease observed by them, the largest numbers were at this period; but to obtain the true rate of incidence at different ages it is necessary to compare the ratio of the number of cases to the number of persons alive at each age, and if this was done the appearance of the disease would be found more equally distributed over the different ages after 15, because there are a smaller number of persons alive at each successive age period. The Commission estimated the duration of the disease at from 9 to 18 years, according to the different forms in which it manifests itself. The number of lepers at each age period therefore includes those in whom the disease has appeared during the two or three previous periods, and this raises the proportions of lepers alive at the later ages. The Commission, though they considered leprosy an infective disease caused by a specific bacillus, and moreover also a contagious disease, were of opinion that there was no direct

evidence to show that leprosy was maintained or diffused by contagion. The result of a number of cases in which persons had been eating and drinking from the same vessels as lepers showed that about 7 per cent. only had become Nor could heredity be considered as an important agent in the perpetuation of the disease, as only a small proportion of the children of leper marriages became lepers. The disease was in their opinion generally acquired de novo from the bacillus in a resting condition outside the human body, the surrounding circumstances and the constitution of the subject being favourable to its development. Such circumstances were, in their opinion, general poverty, the absence of sanitation, over-population, and an unhealthy or moist climate. It usually appears among the lowest classes, though no caste or class of society is exempt. The Commission considered that the census figures for 1891 might on the whole be accepted as showing that the disease was either stationary or gradually declining. In their opinion 10 per cent. of the cases which an unprofessional observer would take to be leprosy should on an average be excluded as discolouration of the skin.

The figures for the Central Provinces show, as in 1891, that women get the disease to a greater extent in early life and men The Central Provinces figures. in later life. It is most prevalent in the Maratha districts and Raipur and Bilaspur, probably owing to the dirty habits of the large numbers of Mahars and Chamars who are found in these districts. and Chhattisgarh there are five or six times as many lepers as in the Vindhyan districts and the Nerbudda valley, the figures being 6 or 7 to 10,000 of the population in the south as against 1.2 in the north. The high average in Nimar, 4 per 10,000, is probably to be accounted for by an influx of beggars. Leprosy is more frequent in the lowest castes, those having the highest averages being Chamars (5.5), Ghasias (6.5), Kandhs (8.5), Dhobis (6.0), Manas (12.0) and Mahars (5.5). There are a large number of lepers among Kunbis (6.5) and Telis (8.0), resulting from the prevalence of the disease in the Maratha districts; and among Dhimars (5.0) and Kewats (6.5). The theory that leprosy was sometimes produced by the eating of fish has, however, been discarded by the Commission.

Since writing the above I have had an interesting conversation with Major Buchanan and Colonel Quayle, I. M. S. These officers are inclined to dispute the conclusions of the Commission, and to consider leprosy a dangerously contagious disease, requiring segregation. It is not for me to attempt any discussion of the subject from a medical point of view; but so far as the census results go, the disease appears to be on the decrease.

<sup>1</sup> The figures in brackets are the proportion on 10,000 persons of the caste.

SUBSIDIARY TABLE 1.—Average number of afficied persons per 10,000 of each sex by Natural Divisions.

											=	Infirmities.	TIES											1
			IN S.	INSANG.					Dear-Mute.	toru.	,				BLIND.	ا					LEPERS,			{
Names of Natural Divisions.	8	1881.	1891.	11.	1901.	:	1881.		1891.		1961		1881.		1891.		1901.		1881.		1891.	<u> </u>	1901,	1
-	Males.	Males. males.	Males. males.	Fe- males.	Males, males	Fe-	Males. n	Fe. Males.	Males, m	Fe- n	Males m	Fe. M males.	Males.	Fc. Manles.	Males, m	Fe- Males, M	Males. m	Fe- M	Males. ma	Fe- Ma males,	Males, ma	Fe- Ma	Males, ma	Fe- males.
Saugor and Damoh	3.1	9.1	2.1	1.3	· #	t.0	8:3	88	5.4	3.4	9.5	.4 .61	28.6	42,0	7.18	20.5	2   5.21	8. 8.	88	1, 2,	9	ដ	۱ ق	2.0
Jubbulpore, Narsinghpur and Hosh-	**	ä	3.6	9.1	3.1	çı 	8.0	89	. 89	4.0	6.8	Sis	34.6	20.2	5.5	30,0	30,0	31.5	8.8	3.0	3.3		1.5	1,0
Nimar	4.7	3.1	9.8	1.3	1.8	1.0	8.5	7.0	4.0	g G	6.1	3.4	30.8	44.1	17.1	51.6	18:3	25.3	13.6	3.2	9.5	. °	 00	es H
Mandla, Sconi, Betul and Chhindwara	3.3	8.1	2.3	9.1	1.4	1.4	6.9	8.	6.4	5.0	3.6	4.3	17.7	24.3	13.8	8.91	10.8	14.8	4.9	1.3	3,3		2.7	8.0
Raipur and Bilaspur	e e	1.2	1.3	2.0	ci I	2.0	2,0	3.7	5.3	3.0	8,4	3.1	8.21	8.22	13.4	16.3	6.91	26.0	1.01	5.3	9.4	4.9	0.8	5.4
Chhattisgarh Feudatories		ilable.	:	0.1	:	6.0	lable,	lable.	5.4	3.6	3.1	2.3	lable.	ilable.	10'3	4.11	9,6	13.5			7.0	. 6,4	. 61	3.1
Sambalpur with Orlya Feudatories	Not ava	Evs toN	1.7	6.0	7.1	i i	Eve JoN	Not ava	4.6	3.5	ئ	3.6	eve toN	Not ava	7.1	8.9	2.9	6.8	isvs 30N	isve ton	9.9	3.5	4.6	2.1
Wardha, Nagpur and Bhandara	3.7	6.1	я Ю	4.1	ų u	0.1	7.\$	5.2	5.7	5:0	5.0	3.6	20.2	24.2	. 8.4.8	16.1	17.4	11.5	14'6	8.5	13.4	5.1	ı, oı	3.0
Total	3.3	35	6.1	i. i.	1.7	6,0	7.8	\$.6	Sa	2,4	- iS	3.8	8.12	9.62	13.2	17.3	13.2	1.81	7.2	4.1	2.9	3.5		6.6

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SIDIARY TABLE II.—Stat

		INSANE.		Dear-Mute.	HUTE.		BELIND.		Levers.	ڻ. د
Provinces, &c.		1881.	1891.	1881.	1891.	1881.	81	1891.	1881.	1891.
1. Ajnver	÷	3		7	ដ		<b></b>	<b>v</b> 3	15	15
2. Assam	·	6		12	*		•	<u> </u>	4	n
3. Bengal and States	:	s	٧,		Cŧ	-			a	n
4. Berar		10	7:4	ıc	15	*		۹	<b>H</b>	
5. Bombay and States	•	7	7	01	6	8		s	9	S
6. Sindh, &c.	i	<b>H</b>		ы	**			<del></del>	14	14
7. Lower Burma	•	"	n	11	13	10	-		<b>m</b>	4
8. Central Provinces	-:	77		6	10	7		7	'n	9 .
9. Coorg	•	13	83	4	7	C1		1.5	ä	13
to. Madras and States	:	80	01	14	9	6	-	13	7	œ
11. North-Western Provinces and States	States	15	15	80	ĸ	v		ဗ	S	7
ra. Punjab	•	*	9	cs.	ဗ	-			6	11
13. Hyderabad	;	11	13	15	11	13			01	6
14. Baroda	:	9	4	9	E I	9		9	11	01.
15. Mysore		14	6	13	60	*I		10	13	8
	SUBSIDIARY	ARY TABL	E IIIDisi	TABLE III Distribution by age of		10,000 persons fo	for each infrmity.	mity.		
,			Maces.					Females.		
. Se penous	Total.	Insane.	Deaf-mute.	Blind.	Lepers.	Total.	Insane.	Deaf-mute.	Blind.	Lepers.
6-0	1,005	. 786 .	2,133	923	178	699	1,085	2,135	408	292
	1,643	2,161	2,860	1,461	290	1,132	2,596	2,577	783	1,018
20−29 .:.	1,666	2,211	2,052	1,480	1,570	1,224	2,112	1,835	\$86	1,654
30-39	1,728	2,042	1,410	1,475	2,515	1,414	1,473	1,401	1,250	2,407
	1,543	1,435	809	1,456	2,445	1.472	-1,338	849	1,475	2,261
5059		746	401	1,154	1,516	1,352	853	486	1,555	1,344
:	1,359	418		- 1	978	2,737	543	212	3,544	1,024
	000'01	10,000	, 000'01, ,	10,000	10,000	10,000	10,000	10,000	10,000	10,000

SUBSIDIARY TABLE IV.—Distribution of infirmities by age among 10,000 of the population.

				MALES.				c <sup>,</sup>	Females.		
Age period.		Total afficted.	Insane,	Deaf-mute.	Blind.	Lepers,	Total afflicted.	Insane,	Deaf.mute.	Blind.	Lepers.
0-0		96	9.0	1.4	4.5	0.4	6.4	6.0	30	2.2	03
61—01	٠	5.61	1.7	6.9	89	2.1	15.5	7,1	2.1	7.4	9.1
20 - 22	•	24.8	a	6.5	2113	5.2	169	0.1	3.7	9.6	5.0
30-39	•	29.5	2.3	4.8	13.9	9.4	24.2	08	3.0	15.3	4.8
40-49	•	6.66	5.8	2.4	19.3	6.21	37.8	1.1	3.5	2.92	2.9
50-59	•	20.5	2.4	3.6	28.3	15.6	58.6	1.2	3.1	47.6	2.9
60 and over	- !	103.1	2.1	15.	1.61	16.3	1413	o.1	5.3	131.8	ē.9
		25.8	1.7	, X &	2.81	5.7	25 6	8.0	3.8	18.1	6.7
	Age	Age period.		. Total population.	lation.	Insane.	. Total population. Insanc. Deaf-mute. Blin	Deaf-mute,	Blind,		Lepers,
				-			-		}		-
. 6-0	ŧ	:	\$	No.	. 8	No. 566		No. 744	No. 621		No. 881
0-19		:	•	705	'n	219		670	754		
20-29	:	:	:		752	856		. 665	. 937	· · · · · · · · · · · · · · · · · · ·	. 561
30 € 39	<b>.</b>	:	į	837		371		739	1,193		513
40-49.	i	:	•	9/6	و	479		280	1,424	<u> </u>	495
50—59	÷	:	•	1,309	<u> </u>	586		106	1,897	. ——	475
60 and over	i	:	6	2,059		199		1,588	. 2,432	·- <u>-</u>	562-
			Total	1,089	60	514		744	1,408		536
				-	-			-			

# CHAPTER V.

### LANGUAGE.

[The information as to languages given in this chapter, unless otherwise stated, is obtained from notes and lists kindly furnished by Dr. G. A. GRIERSON, C. I. E., PH. D., Director of the Linguistic Survey.]

- In the summary of the rough lists of languages containing the first results of the Linguistic Survey, thirty languages and a hundred Variety of languages in the Central Provinces. and six dialects are catalogued as found in the Central Provinces; and this is excluding both Asiatic and non-Asiatic languages spoken only by foreigners. This great diversity of speech is no doubt partly to be attributed to the fact that the Central Provinces is the meeting place of different races who have immigrated from the countries surrounding it on all sides, and partly to the difficulties of communication presented by the physical features of the Province, which have till lately tended to split up the people into isolated communities holding little or no intercourse with each other. The diverse ethnical constitution of the population accounts for the fact that 'the Hindi and Urdu of the Central Provinces include all the Aryan languages 'spoken between Gujarat and Bengal, and between the Himalayas and the 'Marathi-speaking districts of the Deccan'; and the absence of inter-communication for the existence in many areas of separate local dialects peculiar to themselves, which, for want of any other designation, Dr. Grierson has been obliged to call after the districts to which they belong. Damoh, Mandla, Seoni, Narsinghpur and Betul have each a special dialect of their own, just as is, or was, the case in some of the outlying counties of England, and for the same reasons. Again, there is the Marathi of Nagpur and that of Berar, both differing from the pure form of the language. There is Chhattisgarhi. itself a form of Eastern Hindi, and also a dialect of it called Khaltahi forming the Hindi vernacular of Balaghat.
- 64. Numerous dialects are also formed by the migration of a number of persons speaking one language into an area belonging to another. Sometimes they retain their original speech as a basis, and take into it words and expressions borrowed from that which they hear around them; and sometimes they practically abandon their own language, merely importing a similar substratum of it into the new one which they adopt. In either case a fresh dialect is formed differing to some extent from each of the languages which has contributed to its composition. This result is not of course always produced, but only when migrations take place in such force that the new-comers can retain their individuality in the country in which they settle; and this usually occurs when they belong to one or more castes, and continue to intermarry among themselves; the resulting dialect is therefore generally confined to particular castes, and it is natural to call it

after the caste name. Instances of such caste dialects abound in Dr. Grierson's lists. The Bhoyars of Betul and Chhindwara have a special dialect which is classed under the Rajasthani language, and from which it may perhaps be inferred that their ancestors came from Central India, though their present customs would indicate that they are rather allied to the non-Aryan tribes than to Rajputs. The Ponwars of Bhandara and Balaghat speak a form of Eastern Hindi, mixed with Marathi, a fact which may give some ground for the hypothesis that they came from the direction of Jubbulpore and not from Central India, as they are supposed to have done. The Lodhis of Balaghat speak a mixture of Western Hindi and Marathi, the former being the language which they must have brought with them from the North-West. The Kirs of Narsinghpur retain a form of Marwari from Central India. Some Telugu castes, as the Golars and Holias, who have penetrated into the Maratha districts have formed a dialect of their own language, probably mixed with Marathi; and there are many other instances.

Similarly the aboriginal tribes have sometimes retained their own 65. languages, and sometimes abandoned them and partly Tribal dialects. or wholly adopted those brought by the Aryan immigrants, still, however, usually doing so in so incomplete a fashion as to produce a separate dialect. What is known as the Gondi of the Central Provinces is in places a Dravidian language belonging to the Gonds, while in parts of Mandla and in other places it is simply a broken Hindi. Baigani or Binjhali is a corrupt dialect of Chhattisgarhi manufactured by this tribe. Halbi is Marathi mixed with Oriya, and as such possibly indicates that the Halbas, who are believed to be a non-Aryan tribe, did not originally belong to the east of the Provinces and Orissa as their own story goes, but must have migrated from the west. The necessity of extreme caution in drawing inferences as to origin from language is, however, sufficiently indicated by the manner in which, as already exemplified, different castes or tribes will in some cases abandon their language without even changing their locality, while in others they will retain their language, while migrating to a country occupied by an entirely different one. 'The best opinion of the ' present day seems to regard the fact that races speak the same language ' as proving little more than that at some time or other they must have been in ' close local contact.'1

are not found in the census lists at all, and this is no more Defects in the record of diathan might be expected when, as Dr. Grierson says, the people themselves frequently do not know that they speak a dialect any more than M. Jourdain knew that he wrote prose. In other cases a dialect may have no name within the area in which it is spoken, but may be recognised and distinguished only outside it. The only means of getting anything approaching to a complete return would be to circulate to each district, for the guidance of the enumerators, a list of all the languages and dialects spoken in it; and even then not much would be gained, because the decision as to the entry in each case must be left to the discretion of the census staff, who cannot be competent judges. If a dialect belongs to a particular area or a particular caste,

Introduction to Tribes and Castes of Bengal, page xli.

North-Western Provinces Census Report, 1891, Page 266.

the population to be classified under it can be taken as that of the area or caste in question; but if it is only partly spoken, the enumerator would have to decide which persons spoke it and which did not, and he could not be expected to do so correctly. According to the rough lists of languages the Kunbis of Chanda speak a corrupt Marathi called Kunbau; if it is known that all the Kunbis use this jargon, but no other caste, then the population to be classed under the dialect would be the number of Kunbis in the district; but if all Kunbis do not use it or it is common also to other eastes, then it is doubtful whether results of any value would be obtained by directing the enumerator to ask every one whether he spoke Kunbau and make the entries accordingly; and it is perhaps safer to ascertain by enquiry, as has been done in the Linguistie Survey, by what eastes and over what areas a particular dialect is spoken, and from this to deduce an estimate of its numerical strength. It is, then, only as regards the few dialects which are well known and distinguished by the people, that any reliable information is available from the eensus returns. And this result may perhaps be regarded as a cause for gratitude, at any rate from the Census Superintendent's point of view; as if the return of dialects was as copious as the numbers shown in the rough lists, the classification of the language table would, allowing for the free introduction of variants and synonyms, be scareely less laborious than that of the caste table.

67. As regards the main vernaeulars, however, the classification prescribed by Dr. Grierson has, under the directions of the Census Vernaculars of the Province. Commissioner, been adopted by distributing all persons returned as speaking Hindi or Marathi in each district under the language or dialect to which the Hindi or Marathi of the district is shown by the Linguistic Survey to belong. The Hindi of the Central Provinces is thus divided into three languages-Western Hindi, Eastern Hindi, and Rajasthani. These are elassed as three provincial vernaculars. Marathi, Oriya,1 and Telugu are also taken as provincial vernaculars. The Dravidian, and Munda or Kolarian groups each include, according to the Linguistie Survey, a number of distinct languages, belonging to the different tribes. But several of these are searcely returned at the census; and moreover, tribal vernaculars such as Gadaba, Kharia, Kol, or Korku, though scientifically distinct, cannot be regarded for administrative purposes as worthy to be placed on the same level of importance as Hindi, Marathi, or Oriya. Scarcely anybody outside the tribes themselves can speak them, and the most important point in connection with their distribution is the total number of persons returning any of them in each district, as this more or less represents the population which has no cognisance of any district vernacular spoken by Government officials. The Munda and Dravidian groups are then taken each as one vernaeular of the Province, and a ninth, called Gipsy dialects, is formed of miscellaneous terms, returned either by wandering tribes, or which cannot be classified under any of the languages already mentioned. Under the above nine languages or groups of languages classed as vernaculars of the Province, 99.67 per cent. of the population are included; and it will be convenient to notice their distribution and relative importance in order, including also such information regarding them as the Director of the Linguistic Survey has been good enough to furnish.

The Hindi of the Provinces as already stated is divided by the Survey into three languages-Western Hindi, Eastern Hindi, and Rajasthani. The total number of persons speaking each language including dialects is shown below, and also the percentage to the total of all three:-

•				Persons.	Percentage.
Western Hindi	,	· • • •	***	,1,934,00 <b>6</b>	28
Eastern Hindi		• • •	•••	4,336,941	64
Rajasthani		•••	•••	511,253	8 .

The total number of persons speaking all three languages is 6,782,200 or 57 per cent. of the population of the Provinces. These languages do not differ much in vocabulary but mainly in inflection, and taken together they constitute the body of the population of the thirteen districts for which Hindi is the court language. Out of the total population of these thirteen districts 85 per cent. speak one of the above three languages and 15 per cent. speak other languages. In nine Feudatory States the Chhattisgarhi dialect of Eastern Hindi is also the principal vernacular. The origin of Eastern and Western Hindi is described by Dr. Grierson as follows:-

'In the early centuries after the Christian era there were two main lan-'guages or Prakrits spoken in the Jamna and Ganges' Valleys. These were 'Sauraseni spoken in the west, its head-quarters being the Upper Doab, and 'Magadhi spoken in the east, with its head-quarters south of the present city 'of Patna. Between these two there was a debatable ground roughly corre-'sponding to the present Province of Oudh, in which a mixed language, known 'as Ardha-Magadhi or half Magadhi was spoken, partaking partly of the cha-'racter of Sauraseni and partly of that of Magadhi. We know that all the 'languages of the eastern group (Bengali, Oriya, &c.) are descended from 'Magadhi, and that the group of closely connected languages, of which Western 'Hindi may be taken as the type, is directly descended from Sauraseni. It now 'remains to state that this mixed language or Ardha-Magadhi was the parent of modern Eastern Hindi. The name Hindi is popularly applied to all the 'various Aryan languages spoken between the Punjab and the Mahanadi from west to east, and between the Himalayas and the Nerbudda from north to south. 'From these Bihari and the languages of Rajputana (Rajasthani) must be 'subtracted, and there remain the languages spoken in the basins of the Jamna These divide themselves into two main groups, entirely 'and the Ganges. 'distinct from one another, a western and an eastern. The western includes 'among others Bundeli and the standard Hindustani which forms the lingua 'franca of the greater part of India. These dialects are various forms of one 'language which I call Western Hindi. The eastern group includes three dialects, Awadhi, Bagheli and Chhattisgarhi, which together form Eastern 'Hindi.'

Western Hindi is the language of the east of the Punjab and the west. of the North-Western Provinces. It occupies the country between Punjabi and Eastern Hindi, which latter goes as far west as Cawnpore and includes the whole of Oudh. Urdu or Hindustani is included as a dialect of this language, and to it also belongs the Hindi court language of the Central Provinces, which is called by Dr. Grierson the Sanskritised or non-Persianised form of Hindustani, the difference between the two being that

Court Hindi avoids the free use of Arabic and Persian words which characterises Urdu, and substitutes Sanskrit derivatives. The Bundeli dialect of Western Hindi forms the main vernacular of six districts-Saugor, Damoh, Seoni, Narsinghpur, Hoshangabad and Chhindwara, and includes the Hindi spoken in Nagpur, Wardha, and Bhandara. The dialects spoken by the Bhumia Gonds of Narsinghpur and the Lodhis of Balaghat also belong to Bundeli, the latter being Bundeli corrupted by Marathi. In Saugor, Damoh and Narsinghpur there are, as already stated, special local forms of the dialect. Bundeli differs from Court Hindi, which may be considered to be the ordinary vernacular spoken by Europeans, in some points of inflection. In Bundeli the long a of the terminations of substantives and adjectives is changed into o, as ghoro for ghora: 'Murwarō achchho shahar hai' - Murwara is a fine city.' The change is also made in the participial form of verbs; as khao for khaya. Another tendency is to leave out the aspirate if it is not the initial letter of a word. Pahila (first) would be 'paila,' pahar (3 hours) 'pair' and so on. The 'ko' of the oblique case is also changed to e, as 'Tum bazare gaye hate' for 'Tum bazar ko gaye the.' If the root of a verb ends in a it is changed into ai to form the verbal noun as 'khaibo' from khana. In the future the termination 'ga' is not used in Bundeli. The tense is formed by adding to the root the terminations of the substantive verb hona, 'to be.' 'Wah karega' 'he will do,' will be 'u kar hai' in Bundeli. The past tense 'tha,' 'the' is changed to 'hato,' 'hate,' and the long a in the termination of the participle is shortened, as for instance 'wah jata tha' would become 'u jat hato.' Omitting Urdu Bundeli is spoken by 1,803,591 persons, or 15 per cent. of the population.

- in 1891 or a decrease of 18 per cent. Urdu is practically solely returned by Mahomedans, only 1,015 of its speakers belonging to other religions. Fifty-six Christians are returned as speaking it. As the number of Mahomedans has varied by less than 1 per cent. since 1891, the decrease must be due to the fact that the language is losing its popularity among the followers of this religion. The Nagpur Division contains the largest proportion of persons speaking it, with 72,556, of which Nagpur District contributes nearly 40,000. It is largely spoken by Mahomedans in Nagpur and Kamptee Cities. The district figures show considerable variation since last census, the largest decreases having occurred in Jubbulpore and Hoshangabad.
- North-Western Provinces, being bounded by Western Hindi. Hindi on the west and Bihari on the east. Three main dialects of this language are classified by Dr. Grierson—Awadhi, the dialect of Oudh, Bagheli, that of Baghelkhand or Riwa, and Chhattisgarhi. Awadhi and Bagheli are, however, practically identical and are only separated by him in deference to popular custom. Under the two dialects of Bagheli and Chhattisgarhi, Eastern Hindi is spoken in the Central Provinces by 4,336,941 persons or 37 per cent. of the population of the Province. It is the commonest language.
- 72. Bagheli in the Central Provinces is to vernacular of Jubbulpore and Mandla, of the Marars Balaghat, the Kewats in Chanda, and the Ponwars in Bhandara and Balaghat. In Jubbulpore Bagheli and Bundeli are mixed, the east of the district speaking almost pure Bagheli and the west pure Bundeli. In Mandla the dialect is locally called Mandlaha or Gondwani, and with the exception of about half the

Gonds, who speak proper Gondi, is the vernacular of the whole district. dialect has some forms resembling Chhattisgarhi. Some distinctive points of Bagheli pointed out by Dr. Grierson are that the ante-penultimate vowel is shortened in inflection as chakar a servant, chak(a)ranse from the servants. There is a tendency to change w to b as aba he came, jabab an answer. locative termination is ma instead of men. The genitive of the personal pronoun is mor, tor. 'Own' is 'apan,' oblique ap(a)ne, not apna. The termination of the future is formed with an 'h' as kahihaun, 'I will say.' The expletive tai is added to the past tense of verbs as det-rahá-tai, 'he was giving.' Ponwari is returned from Seoni, Bhandara and Balaghat. It is a jargon the basis of which isthe Bagheli found in Mandla, mixed up very freely with forms coming from the original home of the tribe in Western Rajputana and with Marathi. The fact that these Ponwars speak Bagheli appears to give ground for a conjecture that they must have come into the southern districts from Jubbulpore and Mandla,... and not directly from the west of the Provinces, as the castes immigrating from this direction have dialects of Rajasthani. The Marars of Balaghat have another dialect resembling that of Mandla, but with some forms which appear to be derived from the Kanauji spoken in the east centre of the Gangetic Doab. Marari has not been returned at the census.

of Raipur and Bilaspur, and the six States of Kanker,
Chhattisgarhi.

Nandgaon, Khairagarh, Chhuikhadan, Kawardha, and
Sakti. It is also spoken in the north-east of Chanda in the Ambagarh Chauki
Zamindari, in the east of Balaghat in the Raigarh, Saletekri, and Chauria Zamindaris, in part of Bastar, and the greater part of Raigarh and Sarangarh, and the
Chandarpur and Phuljhar Zamindaris of Sambalpur. So far as Hindi is spoken
in the other five Oriya States it is also Chhattisgarhi. In Balaghat the name
of the local Chhattisgarhi is Khaltahi, which means the language spoken in the
Khaloti, or lowlands, the name applied in Balaghat to the Chhattisgarh plain;
and in Sambalpur it is called Laria, which is also the local name of Chhattisgarhi.

District or State.	Number of per- sons speaking Chhattisgarhi.	Percent- age on popula- tion.	District or State.	Number of persons speaking Chhattisgarhi.	Percentage on population.	The marginal statement gives the number of
Chanda Balaghat Raipur Bilaspur Sambalpur Bastar Kanker' Nandgaon Khairagarh Chhuikhadan	29,875 144,688 1,261,891 938,708 156,362 21,139 60,433 118,360 131,003 26,135	5 44 88 93 19 7 58 94 95 99	Kawardha Sakti Raigarh Sarangarh Bamra Rairakhol Sonpur Patna Kalahandi	56,967 22,087 140,466 58,066 6,588 320 1,956 5,577 7,859	99 80 73 5 1	persons who speak Chhattis- garhi in each district and State- and their per- centage on the

population. In the Northern Zamindaris of Bilaspur, Bagheli is apparently spoken to some extent, and indeed these Zamindaris belong geographically and ethnologically as much if not more to the Jubbulpore Division than to Chhattisgarh. Chhattisgarhi is thus the vernacular of over three millions of the population, and is more important than any other single main dialect or language in the Provinces.

74. It does not differ so much from the Bagheli dialect as is commonly supposed, and Dr. Grierson is of opinion that if a Chhattisgarhi continued tisgarhi speaker was set down in Oudh he would find alf at home with the language of the locality in a week. The termination:

of the past tense in 'is' as 'kahis,' he said, 'maris,' he struck, which is what everybody notices in Chhattisgarhi, is 'pre-eminently the typical shibboleth of 'a speaker of Eastern Hindi, and is commonly heard in Calcutta from servants 'belonging to Oudh.' It is interesting to note that these words are really the relics of a passive formation, the correct word being 'mar-y-as,' which means 'it was struck by him.' The use of 'o' instead of 'e' for the genitive of the personal pronouns as mor, tor, my, thy, also belongs to all the Eastern Hindi dialects, as also the past tense 'bhaye,' was, and the use of 'rahana' for the past imperfect 'dekhat reheun,' I was seeing.1 Peculiarities of Chhattisgarhi noted by Dr. Grierson are the formation of the plural in 'man' as 'laikaman,' 'boys,' the instrumental in 'an', as 'bhukhan,' by hunger, and the addition of 'har' to a noun to give definition as 'gar-har,' the neck. This last belongs also to the Bihari of Chota Nagpore. Dr. Grierson is of opinion that the Eastern Hindi of Chhattisgarh found its way through Jubbulpore and Mandla, being introduced by the Aryans who originally settled there. But he also thinks that this happened in comparatively late times, which conflicts with the idea that it was the language of the Haihaibansis of Ratanpur. Thenceforth, owing to its geographical isolation, the dialect developed its peculiarities. The following are sub-dialects of Chhattisgarhi; Baigani, spoken by the Baigas and Binjhals in the eastern districts; the number estimated by Dr. Grierson is 7,100, but only 2,633 are returned at the census; and Kalanga and Bhulia, caste dialects found in Patna. These have hitherto been considered as dialects of Oriya because they are written in the character of this language; but they are really Chhattisgarhi. is returned at the census by 620 persons and Bhulia is not returned. Dhuri, returned by 81 persons from Bastar, is the dialect of the caste of that name, whose occupation is to parch grain. It has been classed under Chhattisgarhi. Sadri Kol is a dialect spoken by Kols in Bamra. It belongs not to Chhattisgarhi but to Bihari. The word Sadri applied to any dialect means the Aryan language of the locality as spoken by the aboriginal tribes. Thus Sadri Korwa means the Chhattisgarhi spoken by Korwas, Sadri Kol the Bihari spoken by Kols.2

Rajasthani, the third of the languages under which the Hindi of the Central Provinces is divided, is the name given to the The Rajasthani dialects. Malwi, Nimari and Marwati. dialects of Rajputana. It has four main dialects, Mewati, Malwi, Jaipuri and Marwari. Of these only Malwi and Marwari are found in the Central Provinces. The vernacular returned as Hindi from the Harda Tahsil of Hoshangabad, and from Betul and Nimar, is classified under the Malwi dialect, to which it is assigned in the rough lists. Nimari is a southeastern dialect of Rajputana closely allied to Malwi, but influenced by Marathi. It is said to be a mixture of Marathi, Hindi and Gujarati. This is the dialect spoken in the northern part of the district, which forms part of the country called Nimawar, formerly partitioned between Holkar and Sindhia. In the Survey lists the whole population of Nimar, with the exception of the numbers speaking Marathi and other foreign languages, is shown under Nimari. But it has been returned at the census by only 37,903 persons or 12 per cent. of the total of the district. The entries of Hindi have, therefore, been classified under Rajasthani. Marwari, also a dialect of Rajasthani, is spoken by immigrants from Marwar who are settled in all districts of the Provinces. The numbers returning it are 30,941 as against 22,566 at last census.

<sup>1</sup> From a Note on Chhattisgarhi by Dr. Grierson.

<sup>&</sup>lt;sup>2</sup> From Dr. Grierson's Indexes to Languages.

Distinctive features of Ra-

76. The following information is reproduced from a note furnished by Dr. Grierson:—

'The Rajasthani dialects form a group among themselves, differentiated 'from Western Hindi on the one hand, and from Gujarati on the other hand. 'They are entitled to the dignity of being classed as together forming a separate 'independent language. They differ much more widely from Western Hindi than 'does, for instance, Punjabi. Under any circumstances they cannot be classed 'as dialects of Western Hindi. If they are to be considered as dialects 'at all, then they are dialects of Gujarati. The pronunciation of the 'Rajasthani dialects is well marked especially towards the west. As in Gujarati, 'there is a strong tendency to cerebralise the letter n when it is medial or final. 'The broad sound of a as in the word all is frequent, especially when the vowel 'is nasalised at the end of a word. There is a cockney tendency to drop the 'letter h, and as is also the case in other parts of India, c and ch are commonly 'pronounced as if they were s. In a portion of the Malwa country known as the "Sundwar" an s is regularly pronounced as h so that the inhabitants call their 'home "Hundwar." I had a servant in Betul who always said Asri taiyar 'ái. and it is interesting to note that it is a linguistic peculiarity, and not, as would naturally be imagined, acquired from Europeans. Rajasthani and all the other languages from Oudh westwards differ principally in inflection. The vocabulary is nearly the same throughout. Some distinguishing points of the Malwi dialect are as follows:—The oblique form of the noun is in  $\bar{a}$  instead of e; 'ghora ka' or 'ghora-ra,' of a horse; 'ghora ne, ghora ke,' to a horse; the agent is formed with e without any postposition 'ghore lat mara,' the horse kicked. It has a plura, formed by suffixing hor; the declensional base of the pronoun is ma, ta, not muj. tuj; maūn, mase, from me; maro, mine; mhēn, we. The first person plural of the verb ends in aun, mhen or apan chalaun, we go. The use of ap to mean 'we' when the 'we' includes the person addressed is an idiom apparently borrowed from the Dravidian or Munda languages. The future tense, called by Dr Grierson the periphrastic future, is formed as in Hindi by suffixing an adjective, probably a participle, to the present subjunctive. Thus Malwi has chalaun-ga corresponding to the Hindi chalun-ga which probably means 'I am gone' (ga). that I may go (chalun). Instead of forming the periphrastic or ordinary present with the present participle and substantive verb, Rajasthani uses the simple present and the verb substantive. Thus mun chalun hun, I am going, thun chale he, thou art going, instead of main chalta hun, tu chalta hai. There are other points of difference, but the above are selected from Dr. Grierson's Skeleton Grammar to show the distinctive features of Rajasthani, now for the first time classed as a vernacular of the Province. 'Rajasthani is closely connected 'with the Indo-Aryan dialects of the Himalayas. The connection of the various nationalities is both political and linguistic. The resemblance between Naipali 'and Kumauni, and Rajasthani has long been recognised, but the resemblance 'extends all along the Himalayas as far west at least as Chamba. Nay, even the 'Gujars, who wander through the hills beyond our North-Western Frontier and 'over the margs of Kashmir, speak a language which in its grammatical form 'is essentially the same as that of Jaipur.'1

<sup>&</sup>lt;sup>2</sup> Note on Rajasthani dialects by Dr. Grierson.

The total number of persons speaking Rajasthani is 511,253, or 4 per cent. of the population. It includes several caste dialects spoken in other districts, among which Bhoyari, Sub-dialects of Rajasthani. Kir, and Katiyai are the most important. Bhoyari is the dialect of the Bhoyars of Betul, Chhindwara and Wardha. It is only provisionally classed by Dr. Grierson as a dialect of Rajasthani. The Bhoyars, as already stated, claim to be a caste of debased Rajputs; their story is that when the town of Dhar in Central India was besieged two or three centuries ago, their ancestors were set to defend a part of the wall. But they gave way and fled into the town as the sun was rising, and it shone on their faces. Hence they were called Bhoyar, from a word 'bhor' which means morning, because they were seen running away in the morning. They were outcasted by the other Rajputs and migrated to the Central Provinces. The names of their family sections or gots and their caste customs do not support the theory of Rajput descent; one sub-caste keeps pigs. From what Dr. Grierson now says it is clear that no deduction as to their origin can be drawn from their language; their dialect may be simply a mixture of the Malwi spoken in Betul with their original non-Aryan language. Kir is the dialect of the Kirs of Narsinghpur who are supposed to have immigrated from Jaipur. It is not returned at the census. It is doubtful whether Katiyai, the dialect of the Katias in Narsinghpur and Chhindwara, should be classed as Rajasthani or Marathi. The Katias are a low weaving caste, apparently with a functional origin and recruited both from the north and south of the Provinces. They have no legend of immigration from Rajputana. Gujari does not appear in the survey lists of the Central Provinces, but is returned at the census from Nimar by 1,264 persons. It is shown as a dialect of the Gujars in the Punjab.

78. Bhili is returned from Nimar by 11,263 persons and from Kanker by 34. The numbers returned are little more than half those of last census. It has been shown in the Tables as a dialect of Rajasthani, which is not strictly correct, as will appear from the following remarks of Dr. Grierson:—'The Bhil languages are those of the Bhils of Raj-'putana and the neighbourhood, and of the wild tribes that inhabit the hills to the 'east of Gujarat and Khandesh. For most of them the survey has as yet failed to obtain a single specimen, and I do not even know under what family of speech-'Aryan, Munda or Dravidian-I should class them. All that I can say is that the Bhils of Rajputana or at least some of them, speak a corrupt Gujarati, and 'curiously enough the same is the case with a wild tribe, apparently an isolated 'off-shoot of the Bhils, found in Midnapore in Bengal.' Bhili then, so far as it can be classified at all, should be shown as a dialect of Gujarati, and was entered in the Tables as Rajasthani under a misapprehension. The error is, however, not serious, as the Rajasthani dialects themselves resemble Gujarati more than any other language, and it is probable that the Bhili of Nimar has borrowed to some extent from the surrounding vernacular. It is also the local opinion that the Bhili of Nimar resembles the Nimar dialect much more than Gujarati, and it has been seen that Dr. Grierson is doubtful. The decrease of persons speaking it is probably due simply to the fact that the vernacular of a number of Bhils has been shown as Nimari instead of Bhili; Nimari was scarcely returned in 1891. number of Bhils has slightly increased, being 22,323 as against 21,460 in 1891. The Bhili returned from Kanker may have some connection with the Midnapore colony noticed by Dr. Grierson. Small numbers of Bhils are returned from

Sambalpur and some other districts, but they may be simply emigrant coolies or labourers.

79. The number of persons returning Marathi is 2,227,046, or 19 per cent.

of the population. It is the main vernacular of four districts and is also largely spoken in the Burhanpur Tahsil of Nimar, the Multai Tahsil of Betul, the Sausar Tahsil of Chhindwara, and the Balaghat Tahsil of Balaghat. The percentage of population in each district

			where it is largely spoken is shown in the marginal state-
Seoni	•••	6	ment. It does not, however, form the exclusive verna-
Nimar Betul	•••	14 23	cular of any district in the same way as Hindi; the high-
Chhindwara Wardha	•••	19 79	est percentage of Marathi speakers is 79 in Wardha. In
Nagpur Chanda	•••	77 64	Chanda only 64 per cent. of the population return Marathi.
Bhandara	•••	78	Owing to the inclusion at the present census of Halbi
Balaghat	••	20	as a dialect of Marathi, over 100,000 persons in Bastar
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are transferred to this language.

80. Three main dialects of Marathi are distinguished in the Linguistic Survey—Berari, or that spoken in Berar; Nagpuri, or the impure dialect of the Nagpur country; and the standard Marathi. Marathi of Poona. Under the Berari dialect is included

practically all the Marathi of Wardha, and also that returned from Narsinghpur, Hoshangabad and Betul, the reason being no doubt that the immigration of Marathi speakers into these districts has been from Berar. 'The Marathi of Burhanpur,' Dr. Grierson says, ' is continuous with that of Khandesh rather The people still talk of Burhanpur Tahsil as Khandesh, than with that of Berar. and it is cut off from Berar by a wild range of hills.' Burhanpur was formerly the residence of the Governors of Khandesh. Ahirani returned by 314 people from Burhanpur Tahsil is there considered to be a different dialect from Khandeshiv but in Khandesh itself the two terms are synonymous. Ahirani is spoken by provisionally the name Sonars in Burhanpur. Nagpuri, given Grierson to the impure Nagpur dialect, is spoken in that district and also in Chanda, Bhandara, Balaghat and Chhindwara, and by all Marathi immigrants into Chhattisgarh and the Feudatory States. This distribution is perhaps to be accounted for by the hypothesis that immigration into the districts has been from the Nagpur country, after the Marathas had been settled there for a considerable period, and their dialect had acquired its distinctive features. Two sub-dialects of Nagpuri are shown in the table. 44,042 persons are returned as speaking Koshti, principally in the Nagpur District. Koshti is simply a jargon of Nagpuri, and most Koshtis have really no distinctive dialect. Kosri is returned by 1,178 persons from the Nagpur Division. 'It does not appear in Dr. Grierson's lists, but is reported by the Deputy Commissioner, Bhandara, to be a mixture of Marathi and Hindi and belongs apparently to the Kosras, who are a sub-caste of Mahars. It is probably the same as Dhedi or Mahari, which is shown in the Survey lists as a dialect spoken by 19,000 Mahars in Chhindwara and Chanda, but has only been returned by 284 persons at the census. The Marathi of Saugor, Damoh and Jubbulpore is the standard language of Poona. This appears to be an interesting historical survival of the fact that the Saugor territories were governed direct from Poona by emissaries of the Peshwa, and never fell under the dominion of the

I have just received a note from Dr. Grierson as this chapter is in proof. The survey has now got as far as Marathi, and it is found that Nagpuri as a separate dialect has disappeared. It is identical with Berari.

Bhonsla family. Goanese, spoken by 124 persons in different districts, is classed by Dr. Grierson as a dialect of standard Marathi; on a reference being made to him as to whether it was simply a dialect of Marathi without admixture from any European language, he states. 'there is Goanese and Goanese. The true 'Goanese is simply Konkani Marathi, i. c., the Marathi of the South Konkan. 'But it is often mixed up with Portuguese words, especially, I am told, round Goa 'itself.'

The last dialect of Marathi is Halbi or Bastari, that belonging to the Halbas, but spoken over a large area in Bastar by all castes. It is returned by nearly 8,000 persons in British districts, principally in Chanda and Raipur, and by over 100,000 in Bastar. has hitherto been considered as Hindi, but in the Linguistic Survey is found to be certainly Marathi, 'a very interesting dialect by which Marathi merges into The Halbas are believed to be a non-Aryan tribe, who, however, have practically all adopted Hinduism, and are in most places civilised cultivators. Their legend of their origin is thus reported in an interesting note by Mr. Gokul Prasad, Naib Tahsildar of Dhamtari:—'One of the Oriya Rajas had erected four scarecrows in his field to off the birds. keep 'hadeo and Parbati were walking on the earth happened to pass and 'that way, and Parbati saw them, and asked what they were. When 'it was explained to her, she thought that as they had excited 'interest something should be done for them, and accordingly Mahadeo at her 'request gave them life and they became two men and two women. Next morn-'ing they presented themselves before the Raja and told him what had happened. The Raja said: "Since you have come on earth you must have a caste. Run "after Mahadeo and find out what caste you should belong to." So they ran after Mahadeo and were fortunate in catching him up before the heat of the day came on, and he took his departure for a cooler climate. When they asked him, Mahadeo told them that as they had excited his and Parbati's attention by waving in the wind they should be called Halba, from halna, to wave. tered the service of the Raja of Jagannathpuri. The manner in which they came to settle in Bastar and Kanker was owing to their having accompanied one 'of the Rajas of Jagannath, who was afflicted with leprosy, to the Sihawa jungles, where he was miraculously healed in a pool of water. The Halbas settled there 'and afterwards spread to Bastar and Bilaspur.' The above story indicates a non-Aryan extraction, and several of their family or section names are those of other castes as Bhandari, Rawat, Sawara, Bhoi, and others. They are also divided into two sub-castes in Raipur-Nekha and Surait, the former being descended from Halbas alone and the latter from intermarriages of Halbas with other castes. These facts are in favour of their having been a functional serving caste. the other hand, the reports about them from the Maratha districts say nothing of this story, but suppose them to have come from Warangal in the Deccan. The same caste is also found in Berar, where they are principally tailors. Dr. Grierson is confident that all the Halbi specimens of the Central Provinces are Marathi, 1 and under these circumstances it is not clear how the tribe comes to have a tradition of Oriya origin and some Oriya names. But the case may be one

<sup>&#</sup>x27;Since the survey has reached Marathi, Dr. Grierson finds that Halbi is not so distinctively a dialect of this language as he at first thought. 'It is a mongrel dialect mixed up of Marathi. Chhattisgarhi and Oriya, the proportions varying according to locality. In Bhandara it is nearly all Marathi. In Bastar it is much more mixed and has some forms which look like Telugu.' It is probable that Halba is largely a functional caste; the name may be derived from 'hal,' a plough, and mean farm-servant.

'the coast of the Bay of Bengal to Chicacole, where it meets Oriya. To the west 'it covers half of the Nizam's Dominions. The district thus occupied was called 'Telingana by the Mahomedans. The Telugu or Telinga language ranks next 'to Tamil in respect to culture and copiousness of vocabulary and exceeds it in 'euphony. Every word ends in a vowel, and it has been called the Italian of the 'East. It used to be named the Gentu language from the Portuguese word 'meaning "gentile"; but this term has dropped out of use among modern writers. 'The curved character of the letters is a feature of Telugu, and is due, as in the 'case of Oriya, to the custom of writing with a stylus on palm leaves, which a series 'of straight lines would inevitably have split along the grain. Telugu has 'borrowed many words from Sanskrit and has a considerable literature.'

87. The euphonious nature of Telugu is not appreciated by the people of Nagpur, among whom it is said to sound like Dialects of Telugu. stones being rattled in a tin. Golari, Holia or Komtau has been classed at this census as a dialect of Tclugu. It is one dialect, spoken by a number of castes-Golars, Holias, Komtis, Kumhars and Salewars, whose native Telugu has undergone some modification by being brought into contact with Marathi. Golars are the Telugu Ahirs, and Holias are a low caste of leather-workers and musicians closely allied with them, the story being as follows:- Once upon a time two brothers, Golar by easte, set out in search of service. On the way the elder brother went to worship the 'god, Holiari Deva; but while he was doing so, the bullock accidentally 'died, and the ceremony could not be proceeded with until the carcase was removed. Neither a Chamar nor anybody else could be got to do it, so at length the younger brother was prevailed upon by the clder one to take 'away the body. When he returned, the elder brother would not touch him, saying he had lost his caste. The younger brother resigned himself to his fate 'and called himself Holu, after the god whom he had been worshipping at the time 'he lost his caste. His descendants were named Holias. But he prayed to the 'god to avenge him for the black treachery of his brother, and from that moment ' misfortunes commenced to shower upon the Golar until he repented and made 'what reparation he could; and in memory of this, whenever a Golar dies, the ' Holias are feasted by the other Golars to the present day.' These castes have migrated as far north as Seoni and Balaghat. The number of persons returning the dialect is 3,490 as against 3,264 in 1891.

The tribal dialects.
Dravidian and Kolarian.

families—Munda or Kolarian, and Dravidian. This distinction of language led to the separation of the tribes into two races, and to theories regarding their origin, which are summarised as follows in the Imperial Gazetteer1:—'Whence came these primitive peoples whom the Aryan invaders found in the land more than 3,000 years ago, and who are still scattered over India, the fragments of a pre-historic world? 'Written annals they do not possess. Their oral traditions tell us little, but 'such hints as they yield feebly point to the North. They seem to preserve 'dim memories of a time when their tribes dwelt under the shadow of mightier 'hill ranges' than any to be found on the South of the river plains of Bengal. 'Indeed, the Gonds have a legend that they were created at the foot of Dewalagiri

<sup>2</sup> Volume on India, Imperial Gazetteer, and Edition, page 63.

'peak in the Himalayas. Till lately they buried their dead with the feet turned 'northwards so as to be ready to start again for their ancient home. 'language of the non-Aryan races, that record of a nation's past more enduring 'than rock inscriptions or tablets of brass, is being slowly made to tell the 'secret of their origin. It already indicates that the early peoples of India belonged to three great stocks-the Tibeto-Burman, the Kolarian, and the Dravidian. The Kolarians, the second of the three non-Aryan races, 'appear to have entered Bengal by the north-eastern passes. 'dwell chiefly in the North, along the north-eastern edge of the and 'three-sided tableland which covers the southern half of India. The Dravi-'dians, or third stock, seem on the other hand to have found their way 'into the Punjab by the north-western passes. They now inhabit the south of the peninsula. It appears that the two streams, namely the Kolarian tribes from the north-east and the Dravidians from the north-west, had converged and crossed each other in Central India. The Dravidians proved the ' stronger, broke up the Kolarians, and thrust aside their fragments east and west-'The Dravidians then rushed forward in a mighty body to the south.' The above theory was based on the distinction of language and the existing distribution of the tribes. During the Ethnographic Survey of Bengal Mr. Risley proved that there was no real racial distinction between the Kolarian and Dravidian tribes. He says, 'It is clear that the hitherto recognised distinction between Dravidian and Kolarian stocks, concerning which so much has been written during the last 'twenty years, rests solely upon linguistic peculiarities, and does not correspond to any differences of physical type. The Male of the Rajmahal hills and the Oraons of Chota Nagpore, both of whom speak languages classed as Dravidian, 'are identical in point of physique with the Mundas and Santals, who are classed on linguistic grounds as Kolarian,11

So. As regards the languages the following is taken from a note kindly furnished by Dr. Grierson:- These languages fall into two The Dravido-Munda languages. 'connected families, the Dravidian and the Munda. Dravidian family is well known. The Munda family of late years has been 'called the "Kolarian," the name being used both for the languages and for 'the tribes which speak them. Mr. Risley has proved the non-existence of 'any such distinct race of men, the so-called Kolarians being simply members of 'the great Dravidian family, and modern researches have confirmed this view, if ' confirmation was necessary, by showing a clear relationship between the Kolarian and Dravidian languages. The name "Kolarian" itself is objectionable. It was 'suggested first in the year 1866, although another name was already in the field, 'under the impression that the Kols, one of the principal of these tribes, were 'somehow connected with Kolar in Southern India, a thing which has yet to be 'proved, and it has the grave disadvantage of suggesting to every one who is not 'a specialist that it has something to do with "Aryan," that, in fact, the speakers of these languages are a mixture of Kols and Aryans, which of course is far from 'the truth. The "Kolarian" languages were first recognised as a distinct group 'by the late Professor Max-Müller in the year 1853. , He then gave them the 'name of the Munda family, after one of their principal forms. That name should have been allowed to stand until it was shown to be unsuitable. I therefore 'adhere to it myself in preference to the altogether fantastic Kolarian.'

<sup>1</sup> Tribes and Castes of Bengal, Introduction, page xli.

'The relationship which exists between the Munda and Dravidian. 'languages has been fully proved of late years, and is now. Relationship between the two families of languages. It is therefore unnecessary to labour 'an admitted fact. It will suffice to show the broad points of agreement and 'at the subject here. ' disagreement between the two families. The declension of nouns is very similar 'in both, and they both agree in having two genders, one for animate and the other 'for inanimate things, although Dravidian goes further in classing irrational beings Some of the pronouns are very similar, and both agree in having 'as inanimate. 'two forms each of the plural of the first personal pronoun. Many of the suffixes 'used in the conjugation of the verbs closely agree, both use the relative participle 'instead of a relative pronoun, and each has a true causal form of the verb. 'are polysyllabic and agglutinative, and both use the same order of words. 'vocabularies show many important points of agreement. On the other hand 'Munda languages possess letters which are unknown in Dravidian; they count by twenties while Dravidian languages count by tens; they have a dual, which 'Dravidian has not: but they have no negative voice, which Dravidian has. 'the whole the type of the Munda languages viewed morphologically is olderthan that of the Dravidian ones. They apply the agglutinative system more 'completely and regularly and show much less tendency to euphonic change.'.

'Experts are divided as to how the Dravido-Mundas entered India. 'Some maintain that the Dravidians came from the north-Origin of the tribes. 'west, and with regard to philology point to coincidences 'occurring in the Scythian tablet of Darius Hystaspes at Bohistun and in some of 'the Dravidian languages, and also to the existence of a Dravidian language Brahui 'in Baluchistan. In regard to the former it may be remarked that the points of ' disagreement are at least as important as those of agreement, and as for the latter, 'it proves nothing. Brahui may just as well be an advance-guard from the south-'east as a rear-guard from the north-west. Another theory which has not received 'much acceptance of late, is that the Mundas entered India from the north-east. 'Finally, there is a contention, which agrees best with the facts of philology, that all-'the Dravido-Mundas came from the south. In dealing with the Mon-Anam lan-'guages I have fully discussed the remarkable points of continuity between them 'and those of the Munda family, and later researches show equally remarkable ' points of agreement between both the Munda and Dravidian languages on the one 'side and those of the aborigines of Australia on the other. 'however, one for ethnologists and not for philologists to 'settle. 'The points of 'agreement between Indo-European and Dravidian languages are certainly no more The relationship on the other hand with the Turanian, or as they 'than accidental. 'are called the Scythian languages, is a much more complicated question. 'Dr. Caldwell long ago pointed out striking points of resemblance between 'these two families, and more especially between the Dravidian languages on the one side and the Finnish, Hungarian and Turkish languages on the other. 'This, however, is not the place to enter upon the discussion of so large a subject. 'We must content ourselves with pointing out the vast questions which it raises... 'It might lead us to looking upon the Dravido-Munda languages as forming a 'connecting link between that of Finland and those of Australia! The audacity 'of philologists could hardly go further than this, and yet there is a great deal to 'be said in favour of the relationship on both sides of the connecting family.

'It cannot be doubted that languages belonging to the Dravido-Munda group 'were once spread much more widely over Northern India than we now find them.

- 'Aryan civilisation and influence have been too much for them. Even at the 'present day we see the absorption of aboriginal tribes by the Aryans going on 'before our eyes, and the first thing to yield seems to be the language.'
- The total number of persons returned as speaking Dravidian dialects, or correctly languages in the Provinces, is 998,648, or Dravidian languages. 8:4 per cent. of the population. Gondi, Oraon or Kurukh, Kandhi, and Canarese, are those returned. The only one which is of numerical importance is Gondi, which is returned by 892,352 persons as against 1,196,673 in 1891, being equivalent to a decrease of 25 per cent. This decline in the figures is probably to be accounted for by the fact that the broken Hindi, which Dr. Grierson states is in many places described as Gondi, has been to some extent transferred to that language; and it probably also shows that the Gonds are gradually dropping their own speech and adopting those of their Aryan neighbours. The decrease is common to all districts: in Saugor the Deputy Commissioner, on being referred to, states that in the opinion of local officials the Gonds have practically all abandoned their own language. In Jubbulpore Mr. Robertson considers the decrease of 77 per cent. from 24,126 to 5,422 to be correct and to represent the existing facts, though, as stated above, it is partly due to a more accurate distinction between Gondi and Hindi on the part of the ·census staff.
- As regards Gondi Dr. Grierson says: 'Its chief peculiarity is its elabo-'rate conjugational system, it being much better supplied Dravidian languages con-'with tenses than are its cousins to the south. 'Caldwell considered that, as a whole, the language shows a closer connection "with Tamil than with its neighbour Telugu. Gondi has no literature and no "character of its own, but the Gospels and the book of Genesis have been trans-'lated into it. There are several grammatical sketches and vocabularies of the 'various dialects. The language has numerous dialects, of which the following 'are the principal. Mari or Maria (59,749) and Parji (8,833), both spoken in the 'Bastar State. According to some the former is an independent language. "Gattu or Gotte (5,483), the former being said to be the correct spelling, is the 'language of the hill Kois, and is found in Chanda, Vizagapatam and Godavari, 'and the related Koi or Koya (8,144) in the same locality, as well as in Bastar and 'the Nizam's territories.' Naiki, another dialect of Chanda, has not been returned at the census. Kolami, a Berar dialect, has been returned by 1,505 persons in Wardha. The total return of Gondi is 46 per cent. on the number of Gonds: rather more than half of the Gonds would appear, therefore, to have abandoned the language. Kandhi has been returned by 54,242 persons as against 66,149 at last census, the resulting decrease being 18 per cent. It is spoken almost solely in Kalahandi. 'Kandh as the Oriyas call it, or Kui as its speakers call it themselves, 'is the language of the Khonds of the Orissa hills and the neighbourhood. 'unwritten and has no literature, but the Gospel of St. Mark and one book of the 'Old Testament have been translated into it, the Oriya character being employed to 'represent its sounds. The language is much more nearly related to Telugu than Gondi, and has the simple conjugation of the verb which distinguishes all the 'Dravidian languages of the south.' Koi is the name of the Gond language in Chanda, and Dr. Grierson was at first of opinion that there might be some connection between this and Kandhi, but he seems to have abandoned this idea on further study of the Koi dialect of Gondi. The number of speakers of Kandhi

is 32 per cent. of the number of Kandhs1 in the Central Provinces, and this is an indication of the extent to which the Kandhs have given up their own language. Oraon or Kurukh including Kisan is spoken by 48,670 persons. Oraon as distinct from Kisan is principally spoken in Sambalpur (2,394) and Raigarh (3,422) persons. My assistant, Mr. Hira Lal, has satisfied Dr. Grierson that the Kisan or Kuda of the Central Provinces is a dialect of Oraon. Kuda is an occupational term like Beldar applied to members of many castes, and it is believed that a there is no distinct dialect of this name: the term is simply applied to the twDravidian Kisan spoken by Oraons, to whom the name Kuda is given on useceount of their occupation. Kisan is given by Mr. Risley as a title of Kharias. kinstead does not seem to be the case in the Central Provinces, where the Kisans are This polysikin to Kudas as shown in the last census report. Mirdha, Munda, nuch bularies show and Manjhi were returned as sub-divisions of Kuda at last Nagbansi, Rautiags possems indicate the mixed origin of the caste. As Kuda census, and these teavidiaen definitely ascertained to be the same caste, they and Kisan have not be they the caste table. The Koras of Bengal are stated have been kept separate in he Man offshoot of Mundas and would seem not to be by Mr. Risley to be probably mesomenclature of these tribes is very mixed and the same as the Kudas. The more much less good deal of intermarriage between confusing, possibly partly on account of a substitute included in the group of the tribes themselves. Canarese has also been ido. Dravidian languages. It is returned by 3,384 persons as against 5,761 in 1891. Kuramwari, the dialect of the shepherd easte of Chanda, is included Canarese. Canarese is a written language and is the vernacular of Mysore and the Canaratic.

The total number of persons speaking Munda languages is 86,893 or rather less than one per eent. of the population of the Province. The principal languages are Korku (59,082), Munda languages. Kharia (7,498), and Munda or Kol (18,759). 'As explained above, the Munda, 'sometimes ealled the Kolarian family, is probably the older branch of the Dravido-'Munda languages. It exhibits the characteristics of an agglutinative language to 'an extraordinarily complete degree. Suffix is piled upon suffix until we obtain words which, to European eyes, seem monstrous in their length, yet which are complete 'in themselves and every syllable of which contributes its fixed quota to the general 'signification of the whole. One comparatively simple example of the use of 'suffixes must suffice. The word dal means "strike" and from it we get dal-ocho-'akan-tahen-tae-tin-a-e which means "He who belongs to him who belongs to me "will continue letting himself be struck." If we insert the syllable pa in the middle of the root, so that we get dapal, the beating becomes reciprocal and we have a 'fight, so that dapal-ocho-akan-tahen-tae-tin-a-e means "He who belongs to him "who belongs to me will continue letting himself be caused to fight." Again, if we 'substitute a kao an for akan the same pugnacious individual with a string of owners will, with less disinterestedness, continue causing to fight only for himself. 'An impression of the enormous number of complex ideas which can thus be formed 'according to the simplest rules may be gained from the fact that the conjugation of the verb "to strike" in the third person singular alone, occupies nearly a 'hundred pages in Mr. Skrefsrud's Santali Grammar.'

95. 'As in the case of several Tibeto-Burman tribes, the names which we 'give to many Munda ones are not those by which their 'members call themselves, but those which we have

<sup>&</sup>quot;The spelling of the caste name follows Mr. Risley's in 'The Tribes and Castes of Bengal."

'adopted from their Aryan-speaking neighbours. We also observe the same principle 'running through the names by which they do call themselves that is so common in the Tibeto-Burmans. Most of the tribes simply call themselves "men," the 'same word with dialectic variations, Kol, Kora, Korku (simply the plural of Kor). Horo, Hor, or Ho, being used nearly universally. The Indian Aryans have adopted in one case the word "Kol" as a sort of generic name for any of these non-Aryan tribes, and have identified the term with a similarly spelt Sanskrit one meaning "pig," a piece of etymology which, though hardly according to the ideas of European science, is infinitely comforting to those who apply it. The Raj of these Kols is a subject of legend over large tracts of the south side of the Gangetic valley, where not one word of Munda origin has been heard for 'generations. The name is probably at the bottom of our word coolie, and of the 'names of one or more important castes which would indignantly deny their 'Munda origin.'

- of. 'The present stronghold of the Munda languages (the people are Distribution of the Munda 'spread much wider) is the north-east of the Central languages. 'Plateau of India. The hills of the Santal Parganas, 'Chota-Nagpore, Orissa, Chhattisgarh, and north-east Madras are full of tribes 'speaking various forms of the Munda tongue, mixed here and there with advance 'colonies of people whose speech is Dravidian proper. Crossing the Central 'Provinces, the mountains of which are mainly occupied by Dravidian tribes, we find the Korkus, also speaking a Munda language, at the north-west end of the 'plateau where Berar and the Central Provinces meet. Here also we find the 'Bhils, who have often been credited with speaking a Munda language. It is 'very probable that they once did so, but so far as I can ascertain, they now all 'speak a broken Gujarati, a broken Marathi, or a broken Hindi, according to 'the locality where they happen to live.'
- Korku is spoken in Hoshangabad, Nimar and Betul. Since last census the numbers speaking it have fallen by 15,764 persons, or The percentage of the caste speaking 21 per cent. the language is now 59 as against 82 in 1891. In Crooke's Ethnography<sup>1</sup> it is surmised that the Korkus are the same tribe as the Korwas of Mirzapur and Bengal: and it is stated that the Korwas of Chota-Nagpore have a tradition connecting them with the Mahadeo Hills as the first seat of their race. The Mirzapur tribe say that there are two sub-tribes-Korwa and Korâku, and these are given in Mr. Risley's Appendix. Dr. Grierson, however, is of opinion that 'such a connection is not likely. Kor occurs under various 'forms in all Munda languages, and only means "man." It is hence over and over 'again used as a tribal name.' Muwasi is a dialect of Korku. Kharia is returned by 7,498 persons, principally from Sambalpur, as against 6,881 at last census. The return of the language is 93 per cent. on the number of Kharias. Mundari is spoken by 18,759 persons in Sambalpur and the Oriya States, or go per cent. of the total Kol population in the Sambalpur District, and 83 per cent. The Kols of Jubbulpore and Mandla have entirely of that in the States. abandoned their language. Since last census the numbers speaking the dialect have increased by 2,606 or 16 per cent.

- 98. The ninth group consists of the Gipsy dialects used by various tribes of vagrants. The only one of any importance is Labhani, the dialect of the Banjaras, who are found all over India, except in the east. At this census it is returned by 23,654 persons as against 29,271 in 1891 or a reduction of nearly 19 per cent. The percentage of persons speaking the dialect is 46 per cent. on the total number of Banjaras. The districts in which the number of speakers has decreased are Chanda, Raipur, Hoshangabad, Mandla and Bilaspur. But as the Banjaras are a wandering easte not much importance can attach to local variations.
- Under Class B, in which are classified the speakers of Asiatic languages foreign to the province, 30,685 persons are included. The Other Asiatic languages. principal languages are Bengali (1,738), Gujarati (20,409), Punjabi (1,214), and Tamil (6,277). Bengali is generally spoken by immigrants engaged in Government or Railway service. They are principally Brahmans or Kayasths. Ghose, Bose, Dutt, Sirkar, Mitra, are Kayasth names; and Banerji, Chatterji, Mukerji, are Brahman names. Gujarati is spoken by immigrant Bohras. and the Cutchis who control the export grain trade in many districts, and by Parsis, and Kliedawal Brahmans. It is also to some extent a district vernacular in Nimar (12,707), especially in Burhanpur City, where there is a branch school. Gujarati has increased by 17 per cent. since 1891. Punjabi is spoken by immigrant labourers and contractors. The figures show an increase of 5 per cent. since 1891. The return of Tamil is principally due to the presence of Madras Outside these it is the language of a certain number of persons in Nagpur District. Afghani is returned by 322 persons as against 652 in 1891. It is generally returned by vagrant Afghan pedlars, and their numbers seem tohave decreased.
- These are returned by 8,192 persons. The only important one is English, of which there are 7,699 speakers, being an increase of 555 persons, or 7 per cent. since 1891. Of the speakers of English, 6,781 are Europeans and Eurasians, and 904 are Native Christians. It is also returned by 2 Parsis, 5 Musalmans, and 7 Hindus. Portuguese is spoken by 299 persons, and the other common European languages by a few persons each. There are as at last census some curious entries of Hebrew and Latin which I have not been able to elucidate.

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## CHAPTER VI.

### RELIGION.

### PART I.—GENERAL.

sive of seets. Arranged in order of numerical importance these are Hindu, Animist, Musalman, Jain, Christian, Parsi or Zoroastrian, Sikh, Arya-Samaji, Brahm-Samaji, Buddhist and Jewish. In the table they are classified, under the directions of the Census Commissioner, as Indo-Aryan, including Hindu, Sikh, Jain, Buddhist, Arya-Samaji and Brahm-Samaji; Iranian, including Parsi; Semitie, including Musalman, Christian, and Jewish; and Primitive, including Animist. Practically, Hindus and Animists are the only religions of numerical importance in the Central Provinces, Hindus being about 82 per cent. of the population and Animists 14½ per cent. Of the balance 2½ per cent. of the total are Mahomedans, and the remaining religions contribute together about one per cent. of the people.

Persons returned as Hindus number 9,744,818, being a decrease since last census of 744,524 or 7 per cent. One or two references were made before the eensus as to what test should be taken to constitute a Hindu, but I was not in a position to give any guidance on the subject. 'A belief in the religious superiority of Brahmans, 'veneration for the cow, and respect for the distinctions of castes, are the elements of Hinduism, which are most generally recognised as fundamental; but each and 'all of these has been rejected or is rejected by tribes, eastes, or seets, whose title 'to be included among Hindus is not denied.'1 These three tests seem to be fairly representative, and the last is perhaps the most important. It is clear from the returns that what is generally taken to constitute a Hindu in the Central Provinces is to be a member of any caste other than the Dravidian tribes, who are still distinguished as not having completely entered the caste system. The distinction among the tribes between Hinduism and Animism will be referred to in noticing that religion. In some castes there are Musalmans, Jains and Sikhs, and these must also, of course, be excluded. But there is no difficulty in distinguishing the followers of these religions, and even in their case, as will be seen subsequently, the religious distinction is rather nominal than real. definition of a Hindu may then be taken as a man who has a caste.

no3. It was suggested by the Census Commissioner that an effort should be made in the Census Report to state what the actual beliefs of the people are. But no detailed inquiry on this subject has been attempted, partly because it seemed doubtful whether any very valuable results would in such a case be obtained by the issue of a printed circular, and partly because some compunction was felt at asking district officers to undertake a fresh investigation, when replies to the ethnographic questions were already being received in such numbers that it was impossible to digest or even to read them

<sup>1</sup> North-Western Provinces Census Report, 1891, page 192.

all in time for the report. In this chapter, therefore, such information as was incidentally forthcoming from the replies has been utilised, and for a good many instances I am indebted to Mr. Hira Lal. The following description may be quoted as being fairly applicable to the Central Provinces: 'It is difficult to make out ' exactly the religious impressions of the ordinary Hindu peasant. He has practi-' cally no belief in the transmigration of souls, but has a vague idea that there is a ' future life, in which those who are good in this world will be happy in a heaven ' (sarg), while those who are bad will be wretched in a hell (narak). ' tional offerings to demons, saints and godlings are meant rather to avert temporal 'evils, or secure temporal blessings, than to improve his prospects of the life He has an idea that  $\sin (pap)$  will bring evil on him and his fellows, in this life as well as after death. His instincts as to good and evil are much the same as the ordinary European moral distinctions; only they do not take ' so wide a range. Instead of extending to the whole human race or to the 'whole nation or sect, they extend only to his own tribe or village or family. ' He thinks it wrong to tell a lie unless perhaps to benefit a relative or friend. · He thinks it wicked to injure a man, unless he has been injured by him, or to cheat another unless he thinks that that other would cheat him if he got the 'chance, or to take a bribe without giving the promised consideration for it. ' He believes vaguely that it is good for him to meditate on the deity, and to 'show that he is not forgetting him, he mutters Ram, Ram, or repeats the name ' of some other Hindu god when he gets up in the morning, and, if he is piously 'inclined, at other times also, in season and out of season. Notwithstanding 'all the numerous saints and deities whom he endeavours to propitiate, he has ' a vague belief that above all there is one Supreme God, whom he calls Narayan, ' or Parmeshwar, who knows all things, and by whom all things were made, and ' who will reward the good and punish the bad, both in this life and in the 'life to come.'1' It is interesting to note that the orthodox Hindu idea of what will happen after death is stated by Mr. Wilson not to exist among the peasantry of the Punjab.

104. Definite forms of sectarian belief prevail only to a very small extent among the body of the people. Mr. Bose remarks in the Beliefs in the Central Pro-Seoni District report in reference to the rural population as follows:-- 'What they follow is local religion or custom, which consists of the · observance of some festivals. In the rural area one seldom comes across a temple ' dedicated to any god or goddess, and the villagers are innocently ignorant of spiritual or idol worship. To avert calamities, such as cholera, small-pox, or 'cattle-disease, they may offer some sacrifices or perform some religious worship ' without knowing whom they worship. The goddess adored is supposed to be Devi Mata. All that they know is that they are Hindus, but whether they are ' Vaishnavas, or Shaivas, or Shaktas, they know as much as the man in the moon 'does. The enumerator is of their number, and is as ignorant as themselves.' An officer who took an interest in the question which was raised at the time, as to the utility or otherwise of the record of sect, told me that he had arrived at the conclusion that there was no religious belief worthy of the name among the rural population of the northern districts. The tenor of his inquiries might, he said, be summarised somewhat as follows. The tenants being assembled, the conver-

<sup>\*</sup> Wilson's Report on the Sirsa Settlement, page 133, quoted in the North-Western Provinces Census Report, 1891, page 136.

sation would begin: 'What is your seet?' 'We don't know.' 'Then what god do 'you pray to?' 'Pray? We don't pray.' 'O, impious ones, how can you expect 'to get good erops if you don't pray? Why don't you pray?' 'We cannot' pray because we don't know how.' 'What can you do then to get a blessing on the 'erops?' 'We can blow a shell (the conch shell of Vishnu).' 'Then for good-'ness' sake blow a shell every day and take care that you don't forget.' The favourite deity in the northern districts is Devi, and there is a temple to her in almost every village, usually only a small hut or a platform. Devi is worshipped as the goddess of the village, and in this capacity she probably merely represents the earth goddess from whom the erops and the people derive their sustenance. But she is also worshipped as the goddess who brings and can avert small-pox and eholera, and is considered to be incarnate in the body of any one who has small-pox, and those who enter the room in which a sufferer lies take off their shoes as a mark of respect for her. It is clear that under these aspects the belief in her is merely a kind of superstition not far removed from Animism, and it is probable that she has simply amalgamated the functions of various evil spirits from whom misfortunes emanate.

105. The second favourite deity in the northern districts is Mahadeo. It is easy to build a temple to him, for no pujari is required as Mahadeo and Hanuman. in the case of one dedicated to Ram or Krishna. deo is worshipped vaguely as being able to bestow blessings or avert misfortunes. He is represented simply by a conieal stone, which is the phallie sign, and all that it is necessary to do is to sprinkle a few grains of rice or a lota of water over it. In summer an earthen ghara is supported on a tripod over the stone, and water is allowed to drip through a piece of cloth tied over a small hole at the bottom on to the stone, so that Mahadeo will be continually kept cool and will be pleased. The leaves of the bel tree are also offered to Mahadeo; it being necessary always to present a shoot of three leaves. The story is that on one occasion a shikari was pursued by wild beasts and took refuge in a bel tree, underneath which there happened to be a shrine to the god. The hunter was so terrified that his trembling caused the dew from the leaves of the tree to drop on to the shrine. This involuntary act of worship pleased the god, and attracted his attention to the condition of the hunter, whom he preserved miraculously through the night. A few days afterwards the shikari died, and in reward for his piety was taken to heaven, since when the tree has been venerated and associated with Mahadeo.1 It seems probable from the nature of this story that it was invented to account for the previously existing sacred character of the tree, and to connect it with the god, the reverence paid to the tree being perhaps an importation into Hinduism from Dravidian sources. Gonds offer fowls to Mahadeo, though they are not allowed to do so in the temple itself, and it may be conjectured that the attributes of the god in the Central Provinces are to some extent derived from Bura Deo, the great god of the Gonds. In the Maratha districts Mahadeo is worshipped as Khandoba riding on a dog. In this part of the Province the favourite deity is Hanuman, Mahabir, or Maroti, the monkey-god. Hanuman's best known exploit is that given in the story of the Ramayana. When Laehman, the brother of Rama, was wounded in Ceylon, by the King of the Demons, he wished for the leaves of a plant which grew in the Himalayas to apply them to his wound. Hanuman

<sup>&</sup>lt;sup>2</sup> Dubois: 'Hindu Manners, Customs and Ceremonies,' Appendix,

was sent to get it, and not knowing which plant it was, he took up a part of the Himalayas and carried them to Ceylon. He happened to drop a portion of his load on the way, and from this the Govardhan hills were formed. Hanuman is represented by a stone, sometimes with an image of a man with a tail carved over it, and vermilion mixed with oil is daubed on the stone as an offering. Hanuman seems to be the personification of the previous worship of the monkey.

- Various godlings are also venerated by the lower castes. favourite one is Dulha Deo, the young bridegroom, who Local veneration of saints on his way to his wedding was carried off by a tiger. When a marriage is celebrated, a miniature coat, pair of shoes and bridal crown are offered to Dulha Deo, and by some castes also a swing consisting of two pieces of wood secured to a beam and supporting a seat, with which the child may amuse himself. Another favourite godling is Hardaur Lala, a young Rajput prince, who was falsely suspected of loving his brother's wife, and was poisoned in consequence by his jealous brother. When he died his horses and dogs died with him, and after he was burnt and a post was put up to mark the place, when his sister came sorrowing and put her arms round the post, it split apart to show that he knew her. His ghost continued to wander unappeased until he was deified and worshipped. Clay horses are offered to him at marriages, and he is supposed to be able to keep off rain and storms during the ceremony. A favourite saint of the Ahirs is Haridas Baba. He was a Yogi and could separate his soul from his body at pleasure. On one occasion he had gone in spirit to Benares, leaving his body in the house of one of his disciples, who was an Ahir. he did not return, and the people heard that a dead body was lying there, they came and insisted that it should be burnt. When he came back and found that his body was burnt, he entered into a man and spoke through him, telling the people what had happened. In atonement for their unfortunate mistake they promised to worship him. Many other similar deified human beings are venerated by the people, and this class of beliefs can scarcely be considered as religious; they are only a slight advance on the deification of inanimate objects. If religion may be taken to mean a belief of some sort in future reward or punishment resulting from one's own actions, and usually occurring after death, and superstition, a belief in the power of unseen persons or spirits, interfering as a rule in human affairs rather capriciously than with any settled design of recompense or retribution, then the sort of veneration described above may be classed as superstition. And it seems probable that this description applies to the great body of popular belief in the Central Provinces.
- Caste in connection with factor which to no inconsiderable extent supplies the place of religion, and this is caste. It can be seen that conclusion that the departments of human action which are ordinarily considered population of the normality is prescribed for him. The feeding of Brahmans, which to the gods, is a frequent and necessary incident in the sires she feeding of the caste-fellows is compulsory on many 1891, page 1966.

n: 'Rambles and Recollections.'

occasions, money spent in this way being considered as offered to the Ganges. The performance of the rites due to the memory of the ancestors of the family, and the support of parents and to some extent of children, are also matters of caste observance. Sexual relations are to some extent controlled by caste rules; a woman who commits adultery is almost invariably outcasted. In the lower castes the same is often the case with a man, though not among the higher ones; but in these also a man cannot live openly with a woman who is not his wife, as he will be outcasted if he takes food from her. Caste also prescribes adherence to certain rules of ceremonial purity, which partake of the nature of religious duties. To touch the corpse of a man of another caste, to be touched by a shoe, to be spat upon, to eat the flesh of certain unclean animals, to eat food touched by any but members of certain castes which are pure enough to touch it, are matters involving at least temporary forfeiture of caste; and there are other rules which, though they do not actually entail the penalty of being put out of caste, yet must be adhered to by every one who wishes to stand well with his fellows. Murder is an offence against caste involving severe penances. there are no caste penalties for forgery, perjury, cheating, or theft, and this is perhaps to some extent the reason why Hindus frequently find it difficult to realise that there is anything morally wrong in this category of offences. Lastly, caste prescribes the observance of certain festivals and the worship of the implements belonging to its traditional occupation. Mr. Nesfield gives an excellent description of this:-- 'The boating and fishing castes sacrifice a goat to every 'new boat before it is put into the water, and at the time of the Diwali they make 'an annual offering, which consists of red powder, oil, a wreath of flowers, and 'sweetmeats, to every boat they possess. Similarly, all the pastoral castes pay a 'kind of worship to their animals by rubbing red ochre on their tails, horns or ' foreheads; this is done on the annual festivals of Diwali, Holi and Nagpanchami. 'The agricultural castes pay worship to the plough on the day called Asari, when the monsoon sets in and the work of cultivation is renewed. grain heap is also worshipped in the months of March and October, before it is 'removed from the threshing-floor to the agriculturist's own dwelling. 'tamboli or betel-grower pays homage to the betel plant in October before he begins to pick the leaf; and in July, before planting the new crop, he does 'homage to the ground prepared for the purpose. On the great annual festival of Dasahra, which is especially sacred to Rajputs, all men of this caste worship 'their weapons of war—the sword, shield, matchlock, and bow and arrows, and the animals used in war, the horse and the elephant. Artisan castes worship ' the tools by which they practise their respective crafts, chiefly on the Holi. The Basor worships the knife with which he splits the bamboo and cane; the Chamar ' worships the rapi or currier's knife; the Bunkar or Kori the apparatus with which 'cloth is woven; the Teli his oil press; the Kalar an earthen jar filled with wine; ' and the Kumhar the potter's wheel. Artisan castes of higher rank worship their 'various tools on the Diwali festival, which, to the more respectable castes, marks 'the opening of the new year; the Rangrez worships a jar filled with dye; the 'Halwai or confectioner does honour to his oven by placing against it a lamp lighted 'with melted butter. The trading castes invariably bring out their rupees on the Diwali and worship them as the instruments of their trade. The Kayasth or writer caste does homage to the pen and ink.' The intimate connection of caste with religion among the Hindus seems then to be sufficiently clear. matters of outward observance are regulated by rules of caste. And it seems almost a justifiable statement that it is really only the caste system which makes

it possible to classify as one religion the vast mass of conflicting beliefs in inanimate objects and animals, in deified mortals of different creeds and nationalities, in unseen but personal deities, and in impersonal spiritual forces, which are included in Hinduism.

The sects of Hindus were recorded with a view to obtaining if possible an idea of the extent to which sectarian belief or ritual Sects of Hindus. obtains among the people, as no definite information on the subject was available, and in a matter like this replies to printed questions are apt to be given superficially and to fail in the elucidation of the truth. Some discussion was aroused on the subject at the time of making the record, and this has been advantageous, as it has tended to the conclusion that the body of the people have no sects, simply because they have no religion in the proper sense of the term. You cannot call a man a Shakta simply because if there happens to be a mud-temple to Devi in his village he sacrifices a fowl to it; but if it is a stone belonging to Mahadeo, he honours it by a libation of water or the sprinkling of some grains of rice. And this seems, so far as is known, to represent the extent of sectarian usages among the greater part of the rural population. In the Maratha districts, however, there is reason to suppose that a more definite belief prevails. Sectarian sub-divisions have been reported of several castes, and so far as outward observance is concerned, the main distinctions of the larger sects are recognised in practice. It was found, however, that in the enumeration books one or other of four names, Vaishnava, Shaira, Shakka or Smartha, had been entered as the sect of the large majority of the people. As these entries were believed in most cases to have no meaning, they were entirely disregarded except for a few of the higher castes, Brahman, Rajput, Kayasth, Bania, Bairagi, Gosain, Jat, Khatri, Parbhu, Karan or Mahanti, and Sonar. The results thus obtained are of course to a large extent artificial, but they probably give the most accurate idea that can be arrived at from a census, as to the strength of sects. Out of the numbers of these castes 270,382 are recorded as Vaishnavas, 123,493 as Shaivas, 128,712 as Smarthas, and 75,899 as Shaktas.

The difference between the principles of the worship of Vishnu and Siva, the two great deities of the Hindu Triad, is thus eloquently Vishnu and Siva. described by Sir Alfred Lyall: 'Siva represents what I have 'taken to be the earliest and universal impression of nature upon men, the impres-'sion of endless and pitiless change. He is the destroyer and rebuilder of various forms of life; he has charge of the whole circle of animated creation, the incessant 'round of birth and death in which all nature eternally revolves. His attributes 'are indicated by symbols emblematic of death and of man's desire; he presides 'over the ebb and flow of sentient existence. In Siva we have the condensation of the two primordial agencies, the striving to live and the forces that kill. He 'exhibits, by images, emblems and allegorical carvings, the whole course and 'revolution of nature, the inexorable law of the alternate triumph of life and on the other hand, impersonates the higher evolution—the upward tendency of the human spirit. In the increasing flux and change of all things, he is 'their preserver; and although he is one of the highest gods, he has con-'stantly revisited the earth either in animal or in human shape. 'famous saints, heroes, and demi-gods of poetry and romance, with many of the 'superior divinities, are recognised as having been the sensible manifestations of

'Vishnu; their bodies were only the mortal vesture that he assumed for the purpose of interposing decisively at some great emergency, or whenever he condescended to become again an actor in the world's drama." The Vaishnavas and Shaivas of the Central Provinces do not, however, rise to these heights of metaphysics; and the principal difference between them is that Vaishnavas will not eat meat and Shaiyas will. But a Shaiya also will not eat it, if he belongs to a caste in which it is prohibited. The principal deities of the Vaishnavas are the incarnations of Vishnu in Rama and Krishva. These may have been real heroes, but have become deified by a process of mythological accretion into incarnations of the god. Vaishnavas worship idels, bathe, clothe and feed them. They offer cooked food to the god and shut up the door for a time, during which the idol is considered to partake of the food. They then take it away and eat it themselves. Shaivas always offer raw food, such as Jeaves, flowers, uncooked rice, water and coceanuts. The distinguishing mark or 'tilak' of the Vaishnavas consists of three lines, one perpendicular down the forehead, and two oblique meeting it at the base.2 This is said to represent the footprint of Vishnu. It is usually made of Ganges clay or powdered sandalwood. Many members of the sect have now, however, abandoned the wearing of the full mark as unsightly, and only make a small circular patch, or some little irregular dabs. The mark of the Shaivas consists of three horizontal lines in the shape of a half moon one above the other and representing the trident of Siva. It is made with the clay of the Ganges or with sandalwood, or with the ashes of cow-dung, the ashes being supposed to represent the disintegrating force of the deity.3

The Shaktas are the worshippers of Devi, the consort of Siva and the female principle corresponding to him and representing the action of the reproductive power of nature. The worship of Devi is associated with the sacrifice and free consumption of animals, and in the eastern districts the word. Shakta has come to mean simply one who eats meat, as opposed to a Kabirpanthi who has renounced it. The worship of Devi is most akin to Animism, and hence many Dravidian deities are admitted into Hinduism as representations of her. There are the Khermata Devi or goddess of the earth already mentioned, the Desahai Devi or goddess of the four quarters of the village, and the Chitharhai Devi or goddess of rags, besides various local incarnations as the Vindhyabasini Devi or goddess of the Vindhya mountains. These are rural deities. The tilak or mark of the Shaktas is a small semicircular line between the eyebrows with a dot in the middle, made of charcoal or lamp black. The Smarthas are the followers of Shankar Acharya, a reformer of the ninth century, who preached that Brahma was the sole and supreme deity and that the whole world was contained in him, the idea of individual life on the earth being merely illusion. His disciples derive their name from following the 'Smriti' or orthodox tradition and worship the five principal gods-Siva, Vishnu, Suraj, Sakti, and Ganpati.4 It is related of Shankar Acharya that on one occasion he was preaching the doctrine that the whole world is illusion before a certain Raja. The king could not understand the theory and determined to put it to a practical test. Next morning, therefore, as the prophet was seen coming towards the palace, he caused a must elephant to

<sup>1</sup> Asiatic Studies, and series, page 306.

<sup>\*</sup> Nesfield's Brief View, price \$3, and Crooke's Folk-lore, Volume I. page 30. Mr. Joshi, Civil Judge of Sangor, has furnished some representations of the tilats of the different Vaishnavite Orders, but it would take too much space to reproduce them here.

Crooke's Folk-lore, Volume I, page 30. North-Western Provinces Ceasus Report, 1891, page 198.

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<sup>1</sup> Asiatic Studies, 2nd series, page 306.

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<sup>3</sup> Crooke's Folk-lore, Volume 1, page 3c. 4 North-Western Provinces Census Report, 1891, page 198.

loose in his path. On seeing the elephant the sage ran for his life, hotly pursued by it. Finally, he got shelter somewhere, and the elephant being captured, he returned and appeared, breathless but composed, before the king. The latter then explained the object of his experiment and added, 'You did not seem to think there was much illusion about that elephant.' 'I beg your pardon,' replied the prophet; 'there was no elephant and I was not running away; that was only your illusion.' On which the Raja gave it up.

III. The sect of the Kabirpanthis is an offshoot of Vaishnavism. It is considered more or less a speciality of the Central Pro-Kabirpanthis. vinces, because the head-quarters of the Mahant of the sect are at Kawardha, which is said to be named after it Kabirdham, or the place of Kabir. Kabir preached at the end of the fourteenth century and was a disciple of Ramanand, the great prophet of Vaishnavism. The story of Kabir is as follows:-A Julaha, or Mahomedan weaver, living at Benares had gone to be married at a village and was returning home with his newly-wedded wife. The girl stopped to drink at a tank, and she saw a small child lying on a lotus leaf. picked it up and brought it to her husband, who wished her to leave it there, thinking that they would be ridiculed; when the child spoke and said that they had been his disciples in a former birth. They then took him home, and when they were about to name him, he spoke and said that his name was Kabir. the child grew up he commenced to preach and made many converts. One of these was Dharamdas, a Kasaundhan Bania, who distributed the whole of his wealth, eighteen lakhs of rupees, in charity at Kabir's bidding and became a Fakir. In reward for this Kabir promised him that his family should endure for forty-twogenerations. The Mahants of Kawardha claim to be the direct descendants of They marry among Kasaundhan Banias and their sons are initiated Dharamdas. and succeed them. There are now two Mahants-Dhirajnam Sahib and Ugranam Sahib—both of whom claim to be the legitimate possessors of the gaddi. Their disputes led to a suit which was decided by the Bombay High Court in favour of Dhirajnam, who accordingly occupies the seat at Kawardha. But he is very unpopular and little attention is paid to him. Ugranam lives at Kudarmal in Bilaspur, and enjoys the real homage of the followers of the sect, who say that Dhiraj is the official Mahant, but Ugra the people's Mahant. The initiation of a Kabirpanthi is called 'chauka.' A pot of water is placed on the ground with a lamp over it, and songs are sung in praise of Kabir to the music of cymbals. A bira, consisting of pan, gur, and a little of the core of the cocoanut, is eaten by the person to be initiated and each member of his family, and a 'mantra' or sacred verse is whispered in his ear. A 'kanthi,' or small garland of beads, is tied round his neck and the initiation is complete. At death the ceremony is repeated with the exception of the omission of the sacred verse. The Kabirpanthis are forbidden to eat meat, to drink liquor or to worship idols. of them do not adhere to these precepts. The annual fair at Kudarmal at Bilaspur is held in honour of Kabir.

against 685,672, or a decrease of 192,279 and of 28 per cent. on the figures of 1891. Between 1881 and 1891 they increased by 337,678 persons. This large increase was probably partly due to the greater correctness of the enumeration in the Feudatory States. On the other hand the decline at this census should perhaps be attributed to

the increased strictness of the record. The instructions on this occasion as regards these two sects were that every man should be specially asked whether he was a Kabirpanthi or Satnami, and that the entry should not be made unless he said he was. In 1891 there was a special column for sect, and as it had to be filled up, members of the weaving castes may have been returned as Kabirpanthis simply because they had no other sect. The decline in numbers is largest in the northern districts, where adherence to the sect would probably be more of a nominal character than in Chhattisgarh. It was found there that members of the weaving castes often returned themselves as Kabirpanthis, because Kabir was a weaver, but their profession of the sect went no further than this. In Chhattisgarh, as already seen, it constitutes a social distinction consisting in the abstinence from flesh.

The only conclusion that can be drawn from the returns of the three enumerations seems to be that the sect is at any rate not losing, but probably slightly gaining in popularity. But its prevalence can no longer be regarded as possessing any political or social importance. It began like other reforming sects by the abolition of caste distinctions, and was therefore a schism against the authority of the Brahmans, and against Hinduism. It now recognises caste, and the only social result which it produces is that the members of a caste who are Kabirpanthis frequently form a separate endogamous division, because they do not eat meat or drink liquor. It is therefore practically on the same level as any other Hindu sect.

The weaving castes are usually Kabirpanthis, because Kabir was a weaver. The Brahmans call it the weaver's religion. The numbers of the weaving castes returned as belonging to the sect are Panka 116,116 (84),1 Balahi 12,574 (29), Kori 8,666 (25), Koshti 10,454 (8), Mahar 21,163 (3). But the sect is also largely professed by others of the lower castes, as Teli 113,123 (16), Dhobi 13,577 (10), Chamar 26,716 (4), and also by some of the castes from whose hands a Brahman will take water, as Ahir 13,844 (2), Kachhi 6,323 (6), Kurmi 21,649 (8), Lodhi 16,227 (6). It is noticeable that of the Pankas 84 per cent. are Kabirpanthis and of the Gandas only I per cent. This lends weight to the conjecture that the Pankas of the Central Provinces are in reality Gandas who have become members of the sect. The name is supposed to convey this. Panka (pani-ka) was born of water, and his body is made of drops of water, but 'there were Pankas before Kabir.' Another story is that on one occasion Shankar Acharya and his disciples were wandering about in Sambalpur, and were very thirsty. They came to the hut of a Ganda, and Shankar Acharya asked him for water and drank it. His disciples seeing that he had taken water from a Ganda, without regard to his caste, also did so. Shankar Acharya said nothing, but proceeded on his way. Presently he came to the shop of a Kasar or brass-worker who had some molten metal in a mould. Shankar Acharya asked for it, and drank the burning metal. He then asked his disciples to do it also. They said they could not, whereupon the master said to them, 'I can take water from a Ganda without pollution, but you cannot; after which his disciples were degraded to the caste of the Ganda, and from them are descended the Pankas. This story, however, disregards the fact that Shankar Acharya was a Shivite reformer, whereas Kabirpanthism is a Vaishnavite sect, and its essence is the abolition of caste.

The figures in brackets represent the percentage of members of the caste belonging to the sect to the total of the caste.

113. The Satnamis now number 389,599 persons, being a decrease of 87,761 or 18 per cent. since last census. The decrease corre-Satnamis. sponds very closely with that of the caste of Chamars, The sect has therefore been almost stationary since 1891. which is nearly 17. The Satnamis are practically all Chamars, only about two thousand persons of other castes belonging to the sect. Of the Chamars 52 per cent., or a little more than half, are members of it. The sect of the Satnamis in the Central Provinces, as is well-known, was founded by the Chamar reformer Ghasidas between 1820 and 1830 A. D. Ghasidas retired to the forests of Sonakan in Bilaspur for six months, and returned proclaiming himself as the recipient of a divine message. His seven precepts included abstinence from liquor, meat and certain red vegetables as lentils and tomatoes, the abolition of idol-worship, the prohibition of the employment of cows for cultivation and of ploughing after midday or taking food to the fields, and the worship of the true name of God alone. Caste was abolished and all men were to be socially equal except the family of Ghasidas, in which the priesthood of the cult was to be hereditary. His successor was Balakdas, who was murdered because he exasperated the Brahmans by the assumption of Mr. Hira Lal has a theory that the message of Ghasidas the sacred thread. was obtained by him from a wandering devotee belonging to the Satnami sect of the North-Western Provinces, and whom he may have met in the Sonakan jungles. This was founded by a Rajput Jagjiwan Das at the beginning of the seventeenth century, and has the same name, and also the prohibitions against the use of liquor and the consumption of flesh and red vegetables because their colour resembles blood. The prohibition against cultivation after midday was probably designed in compassion for animals, and was previously in force among the Gonds of Bastar. The injunction against the use of the cow for ploughing was perhaps a sop to the Brahmans, the practice being one with which the name of Gondwana has been, to its disgrace, associated in history. It seems highly probable that Ghasidas got his inspiration in some such manner as that suggested by Mr. Hira Lal. But his creed was marked by a creditable simplicity and purity, of too elevated a nature for the Chamars of Chhattisgarh. myths which are now associated with the story of Ghasidas, and the obscenity which distinguishes the ritual of the sect, furnish a good instance of the way in which a religion, originally of a high order of morality, will be rapidly debased to their own level when adopted by people who are incapable of living up to it. The following particulars have been furnished by Mr. Durga Prasad Pande, Tahsildar of Raipur. Ghasidas was a pious man who had been an ascetic for twelve years in the jungle. One day his son brought him a fish to eat. was about to eat it when the fish spoke and forbade him to do so. Ghasidas then refrained, but his wife and two sons insisted on eating the fish and shortly afterwards they died. Overcome with grief Ghasidas tried to commit suicide by throwing himself down from a tree in the forest, but the boughs of the tree bent with him and he could not fall. Finally, the deity appeared bringing his two sons, and commended Ghasidas for his piety, at the same time bidding him go and proclaim the Satnami doctrine to the world. Ghasidas went and dug up the body of his wife who was thereupon restored to life and arose saying 'Satnam.' Balakdas, the successor of Ghasidas, is said to have been born from a mound When a Satnami Chamar is married a ceremony called Satlok takes place within three years of the wedding. A feast is given to the caste-people, and during the night the woman retires to the house and one or more of the men present, who are nominated by her and are called gurns, are allowed to go in to

her. It is also stated that during his annual progresses it was the practice for the chief guru, the successor of Ghasidas, to be allowed access to any of the wives of the Chamars whom he might select, and that this was considered rather an honour than otherwise by the husband. The Satnamis are now becoming ashamed of these customs and they are gradually being abandoned. But the Chamars are distinguished by their carelessness of the fidelity of their wives, which they justify by the saying, 'If my cow wanders and comes home again, shall I 'not let her into her stall?' The chief guru formerly obtained a large income by the contributions of the Chamars on his tours, as he received a rupee from each household in the villages he visited. But the belief in his spiritual power has waned and he now does not get more than one anna.

It may perhaps be the case that the true historical character of the movements known as the dissenting sects is in some Nature of the dissenting sects. respects different from that which is generally assigned to them. They seem to be social rather than religious revolts. They represent the efforts of the lower and impure castes to free themselves from the tyranny of the caste system, and the Brahmans who stand at the head of the system. have assumed a religious form because the social gradations of Hindu society are based on distinctions of religious purity. If it be held, as seems probable, that the degraded and servile position of the impure castes takes its origin from the aversion of the immigrant Aryans for the indigenous races, some at least of these reforming movements might almost be considered to partake ultimately of the nature of a racial struggle. Most of the prophets of the dissenting sects belonged to the lowest castes. Ramanand, the founder of Vaishnavism in Northern India, was, it is true, himself a Brahman, but his sect was nominally at least open to all castes.1 Of his followers who founded separate schools, Rohidas was a Chamar, Namdeo was a Chhipa or cotton printer, Sena was a barber, Dadu was a cotton carder, Kabir was a weaver, Nabhaji was a Dom, and Ghasidas was a Chamar. The essential point about their doctrine, and the only one which brought them into opposition with orthodox Hinduism, was that they usually taught the abolition of the distinctions of caste. Those who did not do so did not really dissent. The refusal to worship idols and the recognition of one invisible God need not be considered as antagonistic to Hinduism, in whose pantheon are included all classes and descriptions of mutually incompatible deities. There is no reason which would justify the exclusion of 'Nirankar,' the formless One,2 from a divine assembly in which animals and plants, Mahomedan saints, and even General Nicholson have been accorded a place. In a religion where no single dogma is essential, dissent is impossible. But those sects which did away with distinctions of caste immediately provoked the bitter hostility of the Brahmans, the loss of whose exclusive privileges would follow as a natural corollary. And this was, it may be conjectured, their real aim, and the one which lends them importance i. m a historical point of view. In this respect they were attempts at social reform, and as historical phenomena may be compared rather to the struggle between the Patricians and Plebeians or to the peasant risings of mediæval Europe than to religious reformations in other countries. They proceeded on religious lines because the authority of the Brahmans was based on religion, and it was er tial to introduce a new religion in order to get rid

<sup>&</sup>lt;sup>2</sup> Crooke's Lthnography, Art. Biaragi.

The rame given to the deity by some of the Vaishnavite sects.

of that authority. They proclaimed the existence of one invisible God, who was to be worshipped without temples and without idols, because they knew that where there were temples and idols, there also there would certainly be Brahmans.

115. It is not necessary to assume on the above hypothesis that the founders of the dissenting sects were not themselves Nature of the dissenting sects continued. actuated by religious motives. To do so would be to fail in appreciation of the characters of popular reformers. One who does not believe in himself will not readily convince others; and an impostor makes but a poor leader of men. Their success is the measure of their sincerity. But such men usually have strong imaginations, and intense feelings; and they very readily deceive themselves. In order to estimate correctly the nature of the movements which the Indian reformers headed, it is necessary to consider the position of society in their lifetime, and the circumstances which led to their appearance. Men born in high position can, if they have the requisite ability, create their own opportunities for figuring in the history of their epoch. But for most men born in low position the opportunity must be made. Intellect, and wit, and imagination, and personal beauty, and physical strength and dexterity, are happily none of them rare qualities. They are prodigally bestowed on races whose environment and social life are favourable to their development. Everybody recognises that if it had not been for the French Revolution Napoleon might have died a colonel of artillery; and if it had not been for the Boer War the name of De Wet would have remained unknown fifty miles away from his farm. But it is impossible to suppose that the appearances of such men at the particular time when there is an opening for the exercise of their capacity are unique coincidences. And it is reasonable to conclude that thousands of men have lived, who could, with opportunity, have displayed a military genius to equal Napoleon's, and hundreds of thousands whose fame as guerilla generals would, under similar circumstances, have rivalled De Wet's. And the same is the case with the leaders of social and religious reformations. Many men would be capable of preaching a new religion, and many men have done so; but they have not usually attained to much success unless a new religion was required. And it may therefore be surmised that these men also were the product of their time, and that they rose into eminence because they took advantage, however unconsciously, of an opportunity which offered. They were the spokesmen of the people, who were dumb till they found a leader. As they headed popular movements, it is necessary to consider in what direction popular movements would have tended at the epoch when they lived; that is, in what manner, if any, were the lower classes of society oppressed; against whose authority or pretensions was the preaching of the reformers directed. The people will not rise unless they have something to rise against; and where there is no tyranny there can be no rebellion. But it does not seem that the people of India have ever suffered from what could be called a religious tyranny1; that is, one which prescribes the adoption or the outward profession of particular forms of belief. It appears that no religion is in this respect more liberal than Hindusim; deification depends, as remarked by Sir Alfred Lyall, on popular suffrage, and almost any thing will be admitted into the pantheon provided that the claim

I That is leveled and of necessare the provelytizing efforts of the Buddhist Kings and Mahomedan Emperors, which do not affect if e argument.

is supported by a sufficient number of adherents. It cannot, therefore, be supposed that the proclamation of a new religion which abolished all the minor deities and prescribed the worship of one God without temples, idols or ceremonies, would meet with a particularly favourable reception at the hands of the Hindus. It would be much less attractive than their own beliefs. though there was no tyranny of religion, there was the tyranny of a priestly class basing its authority on a divine origin, and a claim to be the only medium of communication with the higher powers. And this was sufficiently grinding to make the people desire to revolt, and to follow any one who showed them a way of getting rid of the arrogant pretensions of the Brahmans. If then it is found that any dissenting sect included among its tenets the abolition of caste, the true nature of the movement can, I think, be recognised. And as the caste system, though it derives its authority from a religious source, is essentially and practically a social system, so the dissenting sects whose object was to remove it may be most correctly viewed as attempts at social reformations. And it is a plausible conjecture that the fertility of religious movements in India, about which so much has been said, is to be largely attributed to the peculiar social hierarchy by which the Indians have been dominated. is noticeable that they have invariably failed in their object. Buddhism abolished caste, and though it has attained to the largest measure of success in other countries, it was driven out of India. The other sects have ended by the full recognition of caste distinctions, and from the time they did so have generally ceased to possess any special importance, except to a student of the diversity of religious beliefs. The Satnamis, it is true, profess not to recognise caste, but as they are nearly all Chamars and continue to be despised as such by the other castes, they cannot be considered to have made much progress. As a matter of fact Mr. Gordon says that the Satnami Chamars practically form an endogamous group, refusing to intermarry with other Chamars on account of the social superiority which they obtain by their abstinence from liquor and the consumption of meat. But having failed to make any progress on religious lines, the Satnamis have adopted a more effective method of asserting themselves by their refusal to pay rent, and this has accentuated their differences with the rest of the people to such a degree, that in Chhattisgarh a Satnami is distinguished from a Hindu. It is unnecessary to notice the other minor sects which have been returned, as they are numerically insignificant. Their existence has been put on record in the tables in order that inquiry may be made into their tenets during the Ethnographic Survey. Several of them merely consist in the veneration of particular saints, of which instances have already been given.

Provinces makes no pretence to be complete. But it may afford ground for a tentative hypothesis as to the character of Hinduism. It seems broadly that as a religion it has two main constituent features. There is in the first place the collection of profoundly subtle and speculative doctrines which have emanated from the philosophical schools at a few of the great religious centres. These are what are usually designated as Hinduism and discussed in the books which treat of it. But they have never been known or understood except by a numerically insignificant fraction of the people. Till lately nearly all the religious books were in Sanskrit and this fact alone is sufficient to show that they can have exercised little or no influence on the population at large.

Nor are they of a nature to do so, as they seem to be rather metaphysical conceptions than religious doctrines. I have not essayed to discuss with an average villager the attributes of Siva as the god of destruction and reproduction, or of Vishnu as the embodiment of the life-giving and fostering forces of nature, because my knowledge of the vernacular would not enable me to do so; but no one can doubt that if the attempt were made he would simply gape in bewilderment. It requires a fairly advanced intelligence even to grasp the meaning of such ideas when expounded in print. To suppose that they represent the religious creed of a people which cannot read or write appears to be impossible. The other great feature of Hinduism consists in the actual beliefs of the people. It would seem to be doubtful whether they can be considered as one religion at all. They are of enormous diversity and of all categories—the worship of stones, trees and animals; the worship of ghosts and of ancestors; the worship of deified heroes, of deities personifying the elements, of deities personifying diseases, personifying the crops, and, in fact, personifying every important incident or accompaniment of the life of the people. They seem to resemble generally the religion or the superstitions of any other comparatively primitive races, but they are more numerous and complex because the population is large. A certain amount of order, and unity has been introduced into them by the identification from time to time of a tribal god or village godling with a leading Hindu deity, or by the recognition of a local hero as one of his incarnations. Sometimes, as in the case of Hanuman the monkey, or Ganesha the elephant, a primitive animal god has become a leading member of the divine circle. But this process does not seem to have proceeded so far as to unify or codify the popular superstitions, or to evolve from them any thing that can be called a definite religion. The Brahmans, it may be conjectured, have not sought to direct and educate the people into a uniform religious groove. Perhaps because they have been unable to do so, but not improbably also because they have not cared to make the attempt. What they have been careful to do is to firmly establish and preserve against attack the institution of caste, which carried with it the recognition of their spiritual and social supremacy. So long as a man keeps to his caste and observes its rules and ceremonies, he is free to worship whom or what he pleases. And it may perhaps, therefore, be concluded that Hinduism should in its essence be described as being not so much a religion as a social system.

117. It is no doubt the case that the character of religious belief in the Central Provinces is less orthodox and more primitive Mr. Ibbetson on Hinduism. than in most other parts of India. And it would consequently be unjustifiable to attempt to generalise from it alone. But Mr. Ibbetson says the same thing about the Punjab :- 'The student who, intimately acquainted with the gods of the Hindu Pantheon, as displayed in the sacred texts, should 'study the religion of the peasantry of the Delhi territory would find himself 'in strangely unfamiliar company. Brahma is there never mentioned save 'by a Brahman, while many of the villagers would hardly recognise his name. 'It is true, indeed, that all men know of Siva and of Vishnu; that a peasant when 'he has nothing else to do to that degree that he yawns perforce, takes the name 'of Narayan; that the familiar salutation is Ram, Ram, and that Bhagwan is made responsible for many things not always to his credit. But these are the lords

<sup>1</sup> Crooke's Folk-lore, Volume I, page 110.

'of creation and too high company for the villager. He recognises their supre-'macy indeed: but his daily concern in this work-a-day world is with the host of 'deities whose special business it is to regulate the matters by which he is most 'nearly affected'; and again after completing his fascinating sketch of the beliefs of the people, 'It would, I believe, be possible to take the two volumes of 'Tylor's Primitive Culture and to furnish from the ordinary beliefs of the peasants 'of the Delhi territory instances of almost every type of superstition there recorded 'as current among primitive races.<sup>2</sup> This is plain enough, and Delhi is not on the outskirts of civilisation. Similarly, Mr. Crooke's book entitled 'The Popular 'Religion and Folk-lore of the North-Western Provinces and Oudh' consists mainly of a collection of superstitions of the same nature as those contained in 'The Golden Bough' and other miscellanies of primitive ideas.

There are two great features of Indian life which are apt to lead to the impression that the people are deeply religious: Sects and pilgrimages. one is the constant stream of pilgrimage to the holy places, and the other the fecundity of the formation of sects. It would be absurd to attempt any adequate discussion of these phenomena. But one or two suggestions may be made as to their nature. It seems not unlikely that the virtue of a pilgrimage arises mainly from the sacred character attaching to the place itself, and not so much from the desire to honour the deity whose shrine it is. If this is so, the feeling which prompts the undertaking of the journey is not a very great advance on the primitive reverence for certain localities as the abodes of spirits. The missionary efforts of the wandering religious mendicants, who are the votaries of the shrines, and who travel about recounting their wonders, and preaching the good results which will accrue from a visit to them, also probably account for a large part of their popularity, and the object of a pilgrimage is frequently purely temporal, as the belief that it will result in the obtaining of a son or the expiation of some offence or social backsliding. As to the sects, it has been seen that those of them which abolished caste are possibly in reality social rather than religious movements. This accounts for many of the Vaishnavite sects. Some of these sects also now perform a function which is certainly not religious. 'The mendicant members of the Vaishnava community are of 'evil repute, their ranks being recruited by those who have no relatives, by widows, by individuals too idle or depraved to lead a steady working life, and by prostitutes. Vaishnavi, or Baishnabi according to the vulgar pronunciation, has come 'to mean a courtesan.'3 In this case a sect which may have its career with the laudable social object of the abolition of caste has come simply to be a dumping ground for people who have been out of their own caste for social offences. The Shivite sect Lingayats in Southern India also began by denying caste. case of some of the Vaishnava and Shakta sects, whose tenets included unrestrained sensual license, there is no difficulty in understanding how they found adherents. And, generally speaking, it seems doubtful whether, so far as the majority of its members were concerned, the profession of a sect meant anything more than the adoption of some social rules of conduct which were calculated to lend distinction to those observing them.

<sup>1</sup> Punjab Census Report, 1881, paragraph 215.

Punjab Census Report, 1881, paragraph 246.
Tribes and Castes of Bengal, Art. Vaishnava.

119. It would be foolish within the limits of the census report of one Province to try to take away the character of the Hindus as Conclusion as to Hinduism. a religious people. But it certainly would appear to be more correct to say that they are still in the primitive or Animistic stage of belief and have been comparatively untouched by the philosophical doctrines of the schools, than to consider these latter as representing the religion of the people It would seem, indeed, that their religious development has been, if anything, more backward than their material and social progress. They are not of course primitive as the aborigines of Australia are primitive. In some respects, as in questions of the rights of property, they are perhaps more self-reliant and independent than the English peasantry; but their intelligence seems to have been developed rather by the hereditary possession of land, and by the status of social equality in the village community, than by any religious education which they have received. So far indeed as religion is concerned, it might even be surmised that the Hindus of the present day are more backward than their forefathers, whose beliefs are portrayed in the Vedic hymns. They had a religion consisting in the simple veneration of nature gods, and such as they could understand. But the Brahmans, in order to establish unassailably their exclusive monopoly of the performance of the ceremonies, have elaborated and complicated the ritual to such a degree, that it has ceased to be understood or regarded by the people. They have acknowledged the inquestioned spiritual supremacy of the Brahmans, but for their own beliefs they have fallen back on the collection of primitive superstitions above indicated.

Animism is the name technically given to the collection of beliefs professed by the Dravidian tribes who have not even nomi-Animism. nally been admitted to the easte system or become Hindus. Their religion is classed as primitive. The general nature of Animism may perhaps be explained as the belief that everything which has life or motion has also a soul or spirit, and that all natural phenomena are caused by direct personal To primitive man all life ir nature is sentient life, and all force is due to the action of sentient beings. Every animal that moves and every tree that grows is the abode of a spirit by whose volition it moves or grows. There are no impersonal verbs in his vocabulary. When it rains, the rain does not fall of itself, but somebody rains; when it blows, it does not blow intransitively, but somebody blows. And this is the manner in which children frequently express their thoughts at the present time. The following are a few instances of Animism as defined in this manner. A common superstition is the belief that trees must not be struck at night for fear that the sleep of the tree-spirit may be disturbed. The Hindus clean their teeth with a daton or tooth-stick consisting of a twig taken from any tree; but if they break the first twig it is considered wrong to take another, because it is equivalent to destroying two lives; one may be sacrificed to cleanliness, but not a second. Before climbing a tree it is frequently the custom to pray for its pardon for the rough usage to which it is to be subjected. If a mango thee withers for a time and then grows again, it is considered that the tree-spirit has been absent on a pilgrimage. When a mango grove is planted, every tree has to be married to a twig of jasmine. Similarly stones and rocks of any peculiar shape suggesting the intervention of personal agency in their construction are considered to be the abodes of spirits and are consequently revered. There are many instances of respect paid to animals to whom no sacred character attaches. To kill a squirrel is a sin, which should be expiated

by making an image of it in gold and presenting it to a Brahman. When women go out to the fields they take a little sugar and put it on an ant-hill to feed the ants. It is considered a virtuous act to satisfy the 'atma' or spirit which resides in all animals, and as there are so many ants, large results can be obtained in their case for a trifling outlay. The late Raja of Nandgaon had been told that he would die when he was thirty-two, and for two years previously he was occupied in the accumulation of virtue preparatory to his decease. All the tanks in his estate were broken, and the fish collected into one tank at Nandgaon, where they were regularly fed; and he is stated to have offered the Raja of Khairagarh a village in exchange for the privilege of breaking a large tank in Khairagarh and taking the fish from it.<sup>1</sup>

The habit of worshipping the implements of the caste trade should probably also be classified as Animism, and all the instances given in the caste chapter of marriage with inanimate objects. These belong to the Hindus just as much as to the Dravidian tribes.

Another and perhaps usually a later stage in Animism is the belief that the ghosts of men take up their residence in animals Worship of ghosts. and plants. Not infrequently they bring evil misfortune on their late human companions from their new habitation and have to be appeased. On the fifth day after death the Gonds perform the ceremony of bringing back the soul. They go to the riverside and call aloud the name of the dead person, and then enter the river, catch a fish or an insect, and taking it home, place it among the sainted dead of the family, believing that the spirit of the dead person has in this manner been brought back to the house. In some cases it is eaten with the belief that by doing so it will be born again as a child. The good souls are quickly appeased and their veneration is confined to their descendants. But the bad ones excite a wider interest because their evil influences may be extended to others. And the same fear attaches to the spirits of persons who have died a violent or unnatural death. of a man who has been eaten by a tiger must be specially propitiated and it takes ten or twelve days to bring it back. To ascertain when this has been done, a thread is tied to a beam and a copper ring is suspended from it, being secured by twisting the thread round it and not by a knot. A pot full of water is placed below the ring. Songs are then sung in propitiation, and a watch is kept day and night. When the ring falls from the thread, and drops into the water, it is considered that the soul has come back.

Persons are also frequently possessed by ghosts, especially by Devi, who, as has been shown, is really rather an Animistic than a Hindu goddess. This happens when the jawaras or stalks of barley are taken out and carried about in honour of the goddess. The priest sits bareheaded with hair unbound, and the people chant songs of praise accompanied by music. After a time he is possessed, and leaps and jumps about, shouting the names of deities. When he is tired out and returns to silence, the spokesman of the village ventures on some questions as to the favour with which the goddess regards her votaries. She generally complains that the offerings have not been sufficient and the people then promise an extra goat or two, which of course go to the priest. In proof that the transaction is quite genuine, the devotee generally pierces his tongue or cheek with a long heavy needle, sometimes weighing several pounds.

number of Animists, and the number of Animists is about 60 per cent. on the total of the tribes. Mr. Robertson was of opinion that little value could be attached to the distinction of religion made in the returns, but the proportions of Animists and Hindus at this census show with some exceptions a fairly close correspondence with those of 1891, and may, I think, be taken to indicate generally the progress of the movement described above in individual tribes so far asreligion is concerned. As regards the important tribes, the Baigas and Bhunjias. are nearly all Animists both in 1891 and 1901. Of the Gonds 79 per cent. were shown as Animists in 1891, and 77 per cent. at this census. In the case of the Kandhs there is a considerable variation, 78 per cent. being returned as Animists in 1891 as against 57 per cent. at present. I am not able to offer an opinion as: to which figure is more nearly correct. The Kharias and Kudas are fairly equally divided between Animism and Hinduism. These are the tribes showing the largest proportions of Animists. Of the Binjhwars or Binjhals, about two-thirds are Hindus. The Dhanwars have 64 per cent. of Hindus at this census as against 80 in 1891. The former figure is probably more accurate as they are a wild tribe, and it is doubtful whether even this percentage is not too high. Of the Kols or Mundas 77 per cent. are shown as Hindus at present as against 87 per cent. in 1891, and of the Khairwars 89 as against 87. Korkus show a largedifference, 87 per cent. being Hindus now as compared with 60 per cent. at last The figures are perhaps more accurate on this occasion as the tribe has generally adopted Hindu usages, and Mr. Standen, who knows them well, decided that the record should be to this effect in the case of most of those of Betul. Of the Kawars 90 per cent. are Hindus at this census as compared with 97 per cent. in 1891. The Bhils and Halbas are practically all shown as Hindusin both years.

The number of Mahomedans in the Central Provinces at this census-124. is 307,302, being a decrease of 2,177 persons, or of/7. per cent. on 1891. The Mahomedans have thus been practically stationary during the decennial period. Between 1881 and 1891 they increased by about 8 per cent., or at a slightly slower rate than the general population. Their numbers are about equal in the Jubbulpore, Nerbudda and Nagpur Divisions, which have between 80,000 and 90,000 each. In Chhattisgarh there are only 34,500, and in the States 12,000. Out of the total number of Mahomedans about 9,500 are returned as Shias, and for about the same number no sect is returned. All the rest are Sunnis. The main difference between the Shias and the Sunnis is that the former specially venerate Ali, son-in-law of the Prophet and the fourth Caliph. They consider that part of the divine inspiration descended on him and refuse to recognise the first three Caliphs, Abu Bakar, Umar, and Usman. The sons of Ali, Hasan and Husain, were murdered—one by poison, and the other on the field of Karbala-by the rebellious viceroy of Persia, and it is in memory of them that the Shias observe the Muharram. The tasias of the Muharram are representations of the tomb of Husain. The Sunnis are said not to observe the Muharram except on the 10th day, when they believe Adam and Eve to have been created, and to abhor the tazias. But most of the Mahomedans in the Central Provinces do observe it in spite of their being nominally Sunnis, and on this account are despised by the more educated. The Saiyads are descended, or supposed to be descended, from the children of Husain and to be of the blood of the Prophet. There are 23,607 Saiyads in the Central Provinces, so the Prophet's line is in no danger of becoming extinct. Of the other

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three tribes, Shaikh appears simply to be a title conferred on elders, but it is now considered as a tribe. There are 143,674 Shaikhs. Mogals are reported to be the descendants of the Tartar nobles who came into India with the Mogal Emperors. They use the title of Mirza. There are 4,454 Mogals. Pathans consider themselves the descendants of Afghan immigrants. There are 92,572 Pathans.

About 8 per cent. of Mahomedans have returned caste names. principal castes are Bahna (20,113), Fakir (2,918), Bohra (2,478), Bhil (1,776), Kachera (1,379), Gond (1,026) and Rangrez (763). The Bohras are a class of traders who came from Gujarat and are nearly all Shias and are considered to have been Hindu converts. They marry among themselves. The other names returned are also practically distinct castes, as the more respectable Mahomedans refuse to intermarry with them. They have to a great extent adopted Hindu customs. The Pinjaras2 perform marriage by the 'bhanwar' ceremony or walking round the sacred pole, and also have the 'gauna' ceremony of sending the bride to her husband's house. They also have easte panchayats. 'The Kachera and Pinjara are 'lost to Mahomed, and far from the faith.'3 Mr. Ibbetson says of the Delhi Mahomedans: 'They observe the fasts of both religions and the feasts of neither. A brother officer tells me that he once entered the rest-house of a Mahomedan-'village in Hissar, and found the headman refreshing an idol with a new coat of oil 'while a Brahman read holy texts alongside. They seemed somewhat ashamed of being caught in this act, but on being pressed explained that their Mulla had lately 'visited them, had been extremely angry on seeing the idol, and had made them 'bury it in the sand. But now that the Mulla had gone, they were afraid of the 'possible consequences, and were endeavouring to console the god for his rough 'treatment.'4 There is then very little real distinction between the lower class of Mahomedans who have adopted the caste system and Hindus.

Jains number 48,183 as against 49,212 in 1891, giving a decrease of 1,029 or 2'1 per cent. Jains are found for the most part in the two northern divisions. Nearly one-third of the whole number live in Saugor. In these districts they live in villages and have taken to cultivation to a certain extent. In the south of the Provinces they are generally residents in towns and engaged in trade. Nearly all Jains are Banias, the principal sub-castes returned being Charnagar, Golapurab, Oswal and Parwar. But there are also some Kalars (438), Banjaras (55), and Brahmans (43), and a few of other castes. Jains and Hindus do not usually intermarry in the Central Provinces. But they are stated to do so elsewhere. 'I think the fact that the Hindu (Vaishnava) and Jain (Saraogi) 'Banias used to intermarry freely in Delhi, a great centre of the Jain faith, and 'still do intermarry in other districts is practically decisive as to the light in which 'the people themselves regard the affinities of the two religions. I cannot believe 'that the members of a caste which, like the Banias, is more than ordinarily strict in 'its observance of all caste rules and distinctions, and of the social and ceremonial restrictions which Hinduism imposes upon them, standing indeed in this respect 'second only to the Brahmans themselves, would allow their daughters to marry the followers of a religion which they looked upon as alien to their own.

<sup>&</sup>lt;sup>1</sup> Bombay Gazetteer, Volume on Gujarat, page 9.

<sup>2</sup> Pinjara and Bahna are synonymous terms for the caste of Mahomedan cotton-carders.

<sup>5</sup> From a Note by Mr. Sil, Pleader, Seoni.

<sup>\*</sup> Punjab Census Report, 1881, paragraph 276.

'I have already explained how elastic the Hindu religion is, and what wide 'diversity it admits of under the cloak of sect, and I shall presently show that 'Sikhism is no bar to intermarriage; but Sikhism is only saved from being a "Hindu sect by its political history and importance." The Jains are divided into two sects, Swetambara, 'white-clothed,' and Digambara, 'sky-clad' or naked, the terms referring happily not to the costume of the Jains themselves but to that of their idols. The sects were not recorded at the census, but the Digambara predominate. There is also a small third sect which has no idols. The great ceremony of the Jains is the 'rath' or chariot festival, and Mr. Hira Lal saw one at Khurai which was of exceptional magnificence and of which he has furnished the following description:—'A pandal or tent is con-'structed of masonry pillars with coloured cloths spread over them, and in this the idols of the hosts and all the guests are placed. When the ceremony is per-"formed they are taken out and placed on "raths" or wooden cars, sometimes as "much as five stories high, and each drawn by two elephants. The procession of cars moves seven times round the tent, at a slow pace, surrounded by all the 'people. For the performance of this ceremony, honorary and hereditary titles 'are conferred. Those who do it once receive the designation of "Singhai"; for 'carrying it out twice they become "Sawai Singhais," and on a third occasion "Seths." In the Khurai ceremony one of the participators was already a Seth, 'and in recognition of his unwonted profusion, a new title was created and he 'became "Shrimant Seth." If, however, the procession does not go off successfully 'and the car breaks or the elephants refuse to move, the title becomes derisive and is either "Lule Singhai" (the lame one) or "Adku Singhai" (the stumbler). Of the total number of Jains 40,600, or about five-sixths, are shown as born in the Central Provinces, so that the community, though still to a certain extent recruited by immigration, is for the most part indigenous. Of those born outside the Province the greater number came from Rajputana and Central India. A nearly equal number of Jains are returned as speaking Hindi.

returned from Saugor and 265 from Nagpur. 143 of the Sikhs are shown as belonging to the army, and 198 as timber contractors or carpenters. 41 are landowners and 73 tenants. The figures give the total number of persons supported by the respective occupations.

The number of Sikhs in the Central Provinces is not large enough to call for any description of the Sikh religion. But as it is one which recognises caste, it is worth noting that the history of Sikhism, as given by Mr. Ibbetson, is that of another dissenting sect, which began by denying caste, and has ended by admitting it. Caste distinctions were positively condemned by Guru Govind, the first militant leader. The following is the state of affairs in the Punjab at present:—'The precepts which forbid the Sikh to venerate Brahmans or to associate himself with Hindu worship are entirely neglected; and in the matter of the worship of local saints and deities, and of the employment of, and reverence for, Brahmans, there is little, while in current superstitions and superstitious practices there is no difference between the Sikh villager and his Hindu brother. In Sirsa it is sufficient for a man to let his hair grow long and talk Punjabi, and he becomes a Sikh.'

<sup>1</sup> Punjab Census Report, 1881, paragraph 255.

<sup>2</sup> Punjab Census Report, 1881, paragraph 265.

It appears, then, that Sikhism began by being more or less a reforming sect. But its history differed altogether from that of the others, because its leader took up politics and came into contact with the ruling Mahomedan power. And the followers of his sect, like the Puritans of England, were developed by oppression into a military confederacy. Their history as such is well-known and has nothing to do with the scope of this chapter. But as a religious movement it has, according to Mr. Ibbetson, to a great extent failed, and has ended by recognising those distinctions of caste and that supremacy of the Brahmans which it set out to abolish.

127. In the above notice of the five religions, in which castes are recognised, it has been seen that there is really no scientific distinction to be drawn between the caste system and Hinduism. Conclusion as to Caste and When a man adheres to his caste and venerates Brahmans he is for practical purposes a Hindu, even though he professes another belief. For, as far as religion is concerned, it does not appear that the worship of any deity or the holding of any doctrine is essential to inclusion within or need entail exclusion from the pale of Hinduism. And it may be noted that this conclusion is also arrived at by M. Barth in the introduction to the 'Religions of India,' though he does not proceed on the same line of argument as has been attempted in this chapter:- 'In sectarian India, at present and since the appearance of foreign proselytising religions, caste is the express badge of Hinduism. The man 'who is a member of a caste is a Hindu. He who is not, is not a Hindu.'1 And though M. Barth does not give the same sort of Hinduism as that which has been attempted in this chapter, and his book discusses it as consisting in the doctrines of the sacred books and the philosophical schools, it is an important point that a leading authority on these subjects has ultimately fallen back on caste for a definition of the religion. to the religion of the majority of people who are called Hindus, if they can be said to have one religion at all, it would appear to be more correct to consider it as Animism than anything else.

There are 980 Parsis in the Central Provinces as against 781 at last census, or an increase of 199. About half the Parsis Minor religions. were born in Bombay and half in the Central Provinces, so that they have in many cases now settled with their families. 419 of the Parsis are shown as being in Railway service, 39 in Government service, 167 as employed in cotton mills, 46 as spirit distillers and sellers, and the rest on miscellancous occupations. Nearly all Parsis have returned their language as Gujarati. Jews number 127 as against 176 in 1891, and there is thus a reduction of 49 persons. Practically all the Jews are engaged in Government service, railway service, or cotton factories. 70 of the Jews are shown as born outside the Province, of whom 66 belong to Bombay, and 57 as born within the Province. It appears, therefore, that some families have settled here. 15 Jews have returned Hebrew as their language and nearly all the rest Marathi. There are 169 Buddhists as against 325 in 1891. They are for the most part prisoners in the Central Jails, and as they are no longer received, the number is gradually decreasing. There are 406 members of the Arya Samaj as against 275 in 1891, and 335 of the Brahm Samaj as against only 3 at last census. But it appears that this designation has in some cases been entered by Brahmans who are not really members of the community.

### PART II.—CHRISTIANS.

25,591 Christians are returned at this census as against 13,318 in 1891, being an increase of 92 per cent. Between 1881 Statistics for Christians. and 1891, the increase was only 1,345 or 11 per cent. on the figures of the former year. The increase at this census has been almost solely among Native Christians, the figures of Europeans and not having changed materially. The number of Europeans 4,920 as against 4,838 in 1891, being an increase of about 2 per cent. increase would have been greater but for the fact that the garrison was somewhat under its normal strength at the time the census was taken. The 4th Bengal Lancers were marching on relief to Saugor and had not arrived in the Provinces and only half the battalion of the Black Watch was in Kamptee. In addition to this the head-quarters of the Bengal-Nagpur Railway was transferred to Calcutta during the decade. There has probably been a certain increase of Europeans both in and outside Government service, but the figures returned are of little value because of the indefinite meaning which attaches to the term in the Census Schedules. Out of the total number of Europeans 2,025 are shown as belonging to the Army and 271 as employed in religious services. Nearly all the rest are in different branches of the Civil Administration. There are 2,304 Eurasians as against 2,202 in 1891 or an increase of 4.6 per cent. Nearly a thousand Eurasians are in Railway service, and the large majority of the remainder in Government service. None are returned as without occupation.

130. There are 18,367 Native Christians as against 6,278 in 1891. The numbers have therefore very nearly trebled. Nearly every District figures of Native district shows a large advance on the previous figures. The increases in Jubbulpore from 605 to 1,644, in Hoshangabad from 506 to 2,301, in Nimar from 241 to 1,187, in Raipur from 1,011 to 3,294, and in Bilaspur from 271 to 2,030, are the most remarkable. In Saugor the figures have risen from 251 to 768. There are Swedish and Roman Catholic Missions. appear to be successful, but the work of the Roman Church at Shyampura is particularly noticeable. This village has been taken on a lease for 60 years, and though the soil is of the most inferior quality, excellent erops are now obtained and numbers of fruit-bearing trees have been planted. The children are taught reading and writing, cultivation, and manual industries in the village workshop, but not English, lest it should unfit them for the work in life to which they are brought up. In Damoh Native Christians have increased from 10 to 57. An American Mission was established in 1804 and has done some good work there. In Jubbulpore the Native Christians have nearly trebled, the number being 1,644 as against 605 in 1891. Three missions and orphanages are known—the Church of England Zenana Mission at Murwara, and the Methodist Episcopal and Wesleyan at Jubbulpore. The first two admit only girls, boys being sent outside the district, to which fact the excess of female Christians, who number 1,002 as against 642 males, is to be attributed. All three are flourishing institutions.

Mandla the number of Native Christians is 536 as against 108 in 1891. There is a Church of England Mission among the Gonds, whose converts number 230 village people and 150 orphans during the decade. It is gratifying to be informed that a separate enumeration of the Christians, made by the Revd. Mr. Molony at the time of the census, tallies exactly with the return now arrived at. The Gondi Grammar of the Revd. Mr. Williamson, who belonged to this Mission, is quoted by Dr. Grierson as an authority on the language. In Seoni Native Christians have increased from 73 to 165. There is a mission of the Church of Scotland in the town. In Narsinghpur there are 319 Native Christians as against 87 in 1891. There is the Hardwicke American Methodist Episcopal Mission which received a number of orphans during the famine. In Hoshangabad Native Christians have more than quadrupled, numbering 2,301 as against 506 at last census. There are mission stations at the head-quarters of each tahsil, besides one at Itarsi. All those, except the one at Harda, belong to the Society of Friends. They have a workshop at Rasulia, a village near Hoshangabad, where carpentering is done on a large scale, and a High School at Hoshangabad, which teaches up to the matriculation standard. In Harda the station belongs to the Mission known as the Disciples of Christ. The increase in Nimar is from 241 to 1,187. There are Methodist Episcopal and Roman Catholic Missions at Khandwa. Betul has 384 Native Christians as against 34 in 1891. There are the Evangelical Lutheran Mission of Sweden at different stations (Badnur, Chicholi, Nimpani and Bordehi) and the London Korku Mission recently established at Bhaisdehi. In Chhindwara the increase of Native Christians has been from 49 to 455. This result is to be attributed to the Swedish Mission; it includes a number of orphans. In Wardha there are 100 Native Christians as against 50 in 1891. There is a United Free Church Mission in the town. Nagpur has 3,293 Native Christians as against 2,360 in 1891. The numbers of Presbyterians and Roman Catholics have been raised by converts of the Scotch Kirk and the French priests. In Chanda the increase is from 156 to 204. An American Methodist Episcopal Mission is reported at Sironcha. In Bhandara there are 235 Native Christians as against 85 in 1891. The Mission of the Scotch Presbyterian Free Kirk has been very successful. In Balaghat the numbers are 191 as against 16. This is due to the Methodist Mission at Nikum in Baihar Tahsil. In Raipur the increase of Native Christians is from 1,011 to 3,294. The German Evangelical Mission at Bisrampur under the Revd. Mr. Lohr has made many converts. There is also a Methodist Mission in Raipur and an American Mennonite Mission at Dhamtari. The numbers in Bilaspur have risen from 271 to 2,030. There are American Missions at Mungeli and Bilaspur and a German station at Chandkuri. The Revd. Mr. Gordon, the head of the Mungeli Mission, has contributed some excellent notes on the Satnami Chamars and other castes of Mungeli Tahsil. In Sambalpur the mission belongs to the Baptist Church, and the Revd. Mr. Heberlet, who is in charge of it, is a well-known Oriya scholar. There are 576 Native Christains as against 171 at last census. The number of Native Christians in the Feudatory States is now 576 as against 186 in 1891. The Episcopal Methodist Church has a branch at Jagdalpur in Bastar, and in Nandgaon and Khairagarh there are stations of the Pentecostal Mission. The gentleman in charge of the station at Nandgaon excited great interest among the people by building a house with his own hands. The Sambalpur Baptist Mission has made a number of converts in Patna.

As regards denominations, the Roman Catholics are the most numerous, numbering 7,292 or 29 per cent. of the whole Christian Christian denominations, population. They are principally found in Nagpur, Jubbulpore, Saugor, Hoshangabad and Bilaspur. Members of the Anglican communion number 6,541 or 26 per cent. of the total. Next to these come Lutherans with 3,884 or 15 per cent. of the total. A number of Lutherans, who were returned as German Evangelical, were classed under minor denomina-There were 1,711 of these in Bilaspur, and adding them, the correct number of Lutherans would be 5,595. Methodists number 2,572 or 10 per cent. of the population, Presbyterians 1,438 or 6 per cent., members of the Society of Friends 1,212 or 5 per cent., and Baptists 436 or 2 per cent. classification is not entirely accurate, because persons returned simply as Protestants were classified as belonging to the Anglican communion, while in some cases they were converts of missions of some of the above churches in different districts. When this fact was elicited by local inquiry, the table was corrected as far as possible.

SUBSIDIARY TABLE I.—General Distribution of Population by Religion.	1891.	PROPORTION PER 10,000. POPULATION.	British Feudatory Central British Feudatory Central British Feudatory Central Districts. States. Provinces. Districts. States.		.,818 8,274 7,882 8,208 8,831,199 1,658,143 10,489,342 8,189 7,675	1,352 2,049 1,469 1,592,149 489,572 2,081,721 1,477 2,265	7,302 299 60 259 297,604 11,875 309,479 276 55	5,591 25 4 21 12,979 339 13,318 12 2	406 265 10 275	335 3 3	169 322 3 325	3,183 48 5 41 48,644 568 49,212 45 3	7:1
tion by		Port		Å.		149	t09	979	265	ი	322	644	91,
Popula			Britísl Distric		8,831,	1,592,	297,	1,2,				48,	
hution of		,000,	Central Provinces.		8,208	1,469	259	16	:	:	i	41	
al Distril		RTION PER IC	Feudatory States.	·	7,882	2,049	9	4	:	:	:	ห	
IGener		Ркоро	British Districts.		8,274	1,352	299	25	÷	:	:	48	
TABLE	. 1901.		Central Provinces.		9,744,818	1,744,546	307,302	25,591	406	335	169	48,183	=
idiary		Population.	Feudatory States.		1,573,607	408,973	12,011	782	24	ဗ	:	877	_
SUBS	; •		British Districts.	-	8,171,211	1,335,573	295,291	24,809	382	332	169	47,306	
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		ou•						-					
		Religion.				:			ajis	ımajis	:	•	
					Hindus	Animistics	Musalmans	Christians	Arya Samajis	Brahmo Samajis	Buddhists	ains	

								,	1891.			
Religion		Population.		PROPO	PROPORTION PER 10,000.	,000,		Population.		Propo	PROPORTION PER 10,000.	000,
	British Districts.	h Feudatory its. States.	Central Provinces.	British Districts.	Feudatory States.	Central Provinces.	British Districts.	Feudatory States.	Central Provinces.	British Districts.	Feudatory States.	Central Provinces.
-	-											٠
Hindus	8,171,211	,211 1,573,607	9,744,818	8,274	7,882	8,208	8,831,199	1,658,143	10,489,342	8,189	7,675	8,103
	1,335,573	,573 408,973	1,744,546	1,352	2,049	1,469	1,592,149	489,572	2,081,721	1,477	2,265	1,608
Musalmans	295	295,291	307,302	299	09	259	297,604	11,875	309,479	276	35	239
Christians		24,809 782	25,591	25.	4	16	12,979	339	13 318	2	ч	11
Arya Samajis	<u> </u>	382 24	406	:	:	:	265	OI	275	:	:	:
Brahmo Samajie		332 3	335	:	:	:	<b>с</b>	:	<b>6</b>	:	:	:
Buddhists	<u>:</u>	169	691	:	:	:	322	n	325	:	:	:
ļains	47,	47,306 877	48,183	48	ъ	41	48,644	568	49,212	45	ဗ	38
Jewish	<del></del>	127	127	:	:	:	9/1	:	176	:	:	:
Sikhs	:	477 95	572	H	:	H	172		173	:		•
Zoroastrians	•	11 . 696	086	f=4	:	н	781	:	781	H	:	<b>.</b>
Unspecified	:	:	:	:	:	:	:			<b>;</b>	:	<b>:</b>
											,	
Total .	9,876,646	646 1,996,383	11,873,029	10,000	10,000	000'01	10,784,294	2,160,511	12,944,805	10,000	10,000	10,000
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NET VARIATION 1881-1901.	NICTS, FEUDATORY STATES. CENTRAL PROVINCES.	Percentage, Variation. Percentage. Variation. Percentage.	+ 2.5 + 94,338 + 6.4 + 294,392 + 3'1	9.50 13.60 6.50 6.371 6.52	7.1 + 2,097 + 21'1 + 21,615 + 7'6	- 1076 + 758 + 3,1583 + 13,618 + 113.7	+ 2.4	+ 4,642'8	+ 152 + 894'1	+ 3.5 + 684 + 354.4 + 2,272 + 4.9	101.4 + 64 + 101.6	+ 391'7 + 93 + 4,650'0 + 473 + 477'8	- 142'8 + 11 + 581 + 145'6	100'0			
	Вкітізн Districts.	Variation. Po	 + 200,054 +	+ 198,026 +	+ 19,518 +	+ 12,860 +	+ 382	+ 325 +	+ 152 +	+ 1,588 +	+ 64 +	+ 380 +	+ 570 +	   <u>                                  </u>			
		Central Provinces.	0.11 +	1.81 +	+ 8.3	+ 11.3	:	- 57'1	+ 1,811'8	+ 7.3	+ 179.4	+ 74'8	7 56. +	0.001			
Percentage,	Percentage,	Percentage,	Feudatory States.	+ 13.1	+ 122,2	8.61 +	+ 1,312'5	:	:	:	+ 194.3	:	0.0\$	:	•		
1891.		British Districts.	+ 10.8	+ 3.8	6.2 +	9.8 +	;	- 57"	+ 1,794'1	+ 64	+ 179.4	+ 77.3	+ 95.7	0.001			
1881—1891		Central Provinces.	+ 1,038,916	+ 327,804	+ 23,792	+ 1,345	+ 275	4	4 308	+ 3,301	+ 113	+ 74	+ 382	21			
	VARIATION.	Feudatory States.	+ 178,874	+ 269,254	196'1 +	+ 315	01	Ī	+	+ 375	:	ı	:	:	`		
		British Districts.	+ 860,042	+ 58,550	+ 21,831	+ 1,030	+ 265	4	+ 305	4 2,926	+ 113	+ 75	+ 382	,			
	Religion,		•	:	:	:	;	:		:	:	:		.:	<del>-</del>		
	ĸ		ıdus	mistics	almans	stians	ı Samajis	ımo Samajis	lhists	:	us		astrians	pecified			

# SUBSIDIARY TABLE IV.—Distribution of Christians by Sect.

	Sect.			Persons,	Percentage of each sect on total Christians.
			•		
Anglican Communion	•••	•••	••	6,541	25.6
Baptist .	•••	•••	**	436	1.4
Congregationalist		•••	:·	r	***
Indefinite belief	***		••	10	
Lutheran and allied der	nominations	400	••	3,884	15.2
Methodist	•••	····		2,572	10.1
Minor denominations		***		1,969	77
Presbyterian	•••	•••	, ••	1,438	5.6
Quaker	•••	***	•••	1,212	4'7'
Roman		***	• •	7,292	28.5
Religion not returned	•••	4**	••	. 2ენ	0.0
			Total	25.591	100

# SUBSIDIARY TABLE V.-Variation in Europeans and Eurasians since 1881.

		1901.	18g1.	1881.		Varia	TION.	•		
		Persons.	Persons.	Persons.	1891-	•1901	1881-	-1891	Net var	iation.
Europeans		4,920	4,838	3,919	+ 82	+ 1-7	+ 919	+23'4	1,001	+ 25.5
Eurasians	•-	2,304	2,202	1,230	+ 102	+ 4.6	+972	+79'0	+1,074	+87'3



### CHAPTER VII.

## AGE, SEX AND CIVIL CONDITION.

#### PART I.-AGE.

132. The defective nature of the record of ages in India has often been pointed out. When a Magistrate's opinion of the age of Defective nature of the rea witness, judging only from his personal appearance, is justly preferred to the witness's own statement, it may well be concluded that the census returns are not particularly reliable. 'As an instance of the laxity of the ' people in giving correct accounts of their ages, I may notice the following ' statement which was made to me by an officer in the North-West Provinces: 'On the morning after the census was taken, he was driving to a certain locality 'where he intended to make inquiries as to the accuracy of the returns. As he went along he entered into conversation with his syce, who was an elderly man ' and had plenty to say for himself. My informant asked him if he had been ' present at the census of 1872, nine years previously, and he said he had. 'asked what age he had recorded himself in 1872 he replied that he had stated his 'age then to be 60, and when further asked what age he gave for himself in 1881, 'he replied indignantly, "Why, of course, 60." '1 The annexed diagram shows the actual ages as stated of 100,000 persons in Saugor and Damoh. If the return was accurate the line would fall continuously from left to right as the number of persons alive diminishes with each year of age. How far it is from doing this will appear from the diagram. The main errors are the tendency to lump on multiples of ten, and next to them on multiples of five. 481 persons are returned as 29 years old, 6,202 as 30 years old, and 328 as 31 years old. Even numbers are always preferred to odd ones. These errors are not of very great importance, however, as the excessive returns of multiples of ten and five can be distributed over the years on each side with sufficient accuracy for the amateur by a simple arithmetical calculation. In the succeeding diagrams the same ages have been reduced to a more or less regular curve. The only difficulty which cannot be got over by this calculation is that of the returns for the first few years of life. Bengal curve in figure 1. shows fewer children of one year old than of any age up to eight, which, of course, is impossible. Mr. Maclagan explains the small number of children of one year old as being due to the tendency to return all children not yet weaned as 'butcha' the term prescribed in the census for infants under one year of age. In the Central Provinces the drop at the year one is not so marked, but between eight and sixteen there are more persons alive than in any year below eight. The figures for the first years of life have been abnormally affected by high infant mortality in famine time, so that in the first year there are fewer children alive than in the second, and in the second than in the third. There is no reason why this should not represent the actual facts.

From the India Life Table for males prepared by Mr. Hardy in 1891,1 Mortality at different periods, it appears that the mortality is very high in the first year of life. of life, being 273 per mille of children born, and that it falls rapidly in the second and subsequent years up to nine years of age, when it is 12 per mille. Twelve and thirteen are the most healthy ages for boys, the death-rate at this age being less than 11 per thousand alive at the age. After this the ratio increases very gradually until a little over fifty; at fifty the average death-rate has reached 40 per mille of persons alive at this age. The ratio then rises more rapidly. At sixty the average death-rate is 59 per mille, and at seventy 101 per mille or 10 per cent. The following is a poetical description of a life table:-- 'The bridge thou seest, said he, is Human Life; consider it attentively. 'Upon a more leisurely survey of it, I found that it consisted of three score and 'ten entire arches, with several broken arches, which, added to those that were 'entire, made up the number about an hundred. But tell me further, said he, what thou discoverest on it. I see multitudes of people passing over it, said I, ' and a black cloud hanging on each end of it. As I looked more attentively, I 'saw several of the passengers dropping through the bridge into the great tide 'that flowed beneath it; and upon further examination perceived that there were 'innumerable trap-doors that lay concealed in the bridge, which the passengers 'no sooner trod upon, than they fell through them into the tide, and immediately 'disappeared. These hidden pitfalls were set very thick at the entrance of the 'bridge, so that throngs of people no sooner broke through the cloud, but many of them fell into them. They grew thinner towards the middle, but multiplied, ' and laid closer together towards the end of the arches that were entire. were, indeed, some persons, but their number was very small, that continued a 'kind of hobbling march of the broken arches, but fell through one after the other, being quite tired and spent with so long a walk.'2

The following facts may be stated as regards the age constitution of the Provinces. 26 per cent. or a little over a quarter of Variation in age constitution. the whole population is under ten years old. 46 per cent. or rather less than half is under twenty years old. Nearly 65 per cent. is under thirty years old, and nearly four-fifths under forty years old. A little over 4 per cent. is over 60. A comparison with the returns of last census shows some noticeable changes. In 1891 the proportion of children under ten was 30.7 per cent. of the whole population as against 26'2 per cent. now. . The difference is due to the decreased birth-rate and increased mortality of young children, which are the natural effects of bad seasons. The proportion of young children in 1881 was almost the same as in 1891; and in both years it was higher than the average for India or England. A high percentage of young children is the result of a high birth-rate, which, when continued for several years, will raise the proportion of children at the early ages; and it is therefore an indication that the population is increasing rapidly. This was the case in the Central Provinces both in 1881 and 1891. In France the proportion of children under ten is only about 18 per cent. as compared with 30.7 in the Central Provinces in 1891. The percentage at this census has fallen somewhat below that of India at last census, and is about equal to England, but it affords no indication of the natural fecundity of the

<sup>1</sup> India Census Report, 1891, Vol. II, page 182.

Addison's Vision of Mirza, quoted in Newsholme's Vital Statistics, page 255.



#### PART II.—SEX.

Theories of sex.

English biologist that any information which might be available from the census returns should be examined in connection with the question of the influences governing the sex of children.

'The number of speculations as to the nature of sex has well nigh doubled 'since Drelincourt in the last century brought together 262 "groundless "hypotheses" and since Blumenbach quaintly remarked that nothing was more certain than that Drelincourt's own theory formed the 263rd. Subsequent writers have of course long ago added Blumenbach's hypothesis to the list.'

Under these circumstances, it seems unnecessary to be deterred, by a mere want of acquaintance with most of the preceding five hundred theories, from suggesting a fresh one based on the famine statistics of the Central Provinces. Who Drelincourt and Blumenbach may have been I do not know, nor what was the nature of their hypotheses; but their names are sufficient to make it respectable to err in their company.

Excess of females at this as against an excess of 27,825 males in 1891. During the decennial period therefore the relative strength of the sexes has changed by 35 per 1,000 in favour of females. There are now 1,031 women to every 1,000 men as against 996 in 1891, and 984 in British districts in 1881. The larger proportion of women at each successive census has hitherto been rightly attributed to the increasing accuracy of the enumeration. But there is no reason to suppose that this was any where incomplete in 1891, and I am of opinion that the excess of women on this occasion is due to a different cause. During the decennial period the population has sustained a succession of unfavourable seasons culminating in two famines of the first magnitude. And the change in the proportion of the sexes is, I think, to be explained by the fact that women are constitutionally stronger, and are less liable to succumb to the effects of insufficient food and the diseases consequent on it than men are.

Local variations in the proportion of the sexes it will be seen that in nine districts and states the number of males is greater than that of females, and in the remaining 24, women are in excess. From the map showing variation of population 2 we find that eight units have increased in population and the remaining 25 have decreased. In Nimar, Rairakhol, Bamra and Kalahandi there is an excess of males and also an increase of population. In Bastar, Wardha and Nagpur there is a comparatively slight excess of males, and a decrease of population under 5 per cent.

Proportion of females to 1,000 males. But in these three units the Variation. proportion of women has in-District or State. 1891. 1901. +15 creased since 1891, as shown Wardha 987 972 Nagpur the marginal statement. + 18 In Saugor and Damoh there Proportion of females to 1,000 males. District. 1901. 1891. Variation. are still more men, though 936 946 there has been a heavy decline Saugor 973 988 Damoh

<sup>&</sup>lt;sup>2</sup> Geddes and Thompson's Evolution of Sex, quoted in India Census Report, 1891, page 251.

in the population. But in these districts the number of males was, for reasons which can in my opinion be explained, largely in excess in 1891, and the sexes are now much more nearly equal than they were ten years ago.

In Kanker, Chhindwara, Raigarh and Sambalpur there has been an increase

	Proportio	n of fem	ales to 1,00	o males.		of population and there are
Distr	ict or State		1901.	1891.	Variation.	more women than men. But in Chhindwara, Raigarh and
Kanker Chhindwara Raigarh Sambalpur affected by pur and R there was considered disturbed of men. of immigr extent po number o explain so are not es	y famine a slight to have the propulated f wome abseque exception	there t except there t except there to be the there th	1,007 1,046 1,021 1,037 gli not was an cess of n conside n betwee llso it w n 1881 ne lowe s to be And th he rule,	947 1,016 1,000 1,007 so sever excess women lerably en the as cons and 1 r castes normal ere is so and that	+60 +30 +30 erely or co of femal in 1881, affected sexes an sidered th 891. Las s and Dr ly in exce	in Chhindwara, Raigarh and Sambalpur the increase is slight, and these areas have been ontinuously as others. In Sambales at last census; in Chhindwara and in 1891 the population was by immigration, which might have deproduced an abnormal majority sat there had been a large quantity stly, all these areas are to a great avidian tribes among whom the ass for reasons which I shall try to a therefore to hold that these areas cortion of women tends to be larger the.

In Sarangarh the decrease in population is under 5 per cent., and the excess-of women is 63 per 1,000 men as against 28 per 1,000 in 1891, the increase in the proportion thus being 35.

In Jubbulpore, Hoshangabad, and Raipu, the decrease of population is between 5 and 10 per cent, and the number of females per 1,000 males has increased in Raipur by 35, in Jubbulpore by 38, and in Hoshangabad by 46.

Variation	in	proportion	of females to	1,000 males.
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District	or State.		1901.	1891.	Variation.
Sconi	•••	•••	1,069	1,006	+63
Betul	•••	•••	1,039	987	+ 52
Narsinghpur	•••	•••	1,039	994	+45
Chanda	•••	•••	1,024	980	+44
Bhandara	•••	•••	1,068	1,026	+42
Balaghat	•••	•••	1,070	1,011	+59
Bilaspur	•••	•••	1,056	1,031	+35
Sakti	•••	***	1,049	1,017	+32
Sonpur	•••	•••	1,052	1,001	+51

District or State. 1001. 1891. Variation. 976 986 + 59 Patna Makrai 1,026 1,102 + 76 + 60 Nandgaon ••• Khairagarh ... 1,094 1,034 Chhuikhadan ... •••

Kawardha

Variation in proportion of females to 1,000 males.

In Seoni, Betul, Narsinghpur, Chanda, Bhandara, Balaghat, Bilaspur, Sakti, and Sonpur, the decrease in population is between 10 and 5 per cent., and the variation in the roportion of females is as shown and marginal statement. In Patna, Makrai, Nandgaon, Khairagarh, Chhuikhadan, and Kawardha the decrease on population is over 15 per cent. and the increase in the proportion of

women per 1,000 men is as shown in the marginal statement.

143. It seems to me then that the variation in the proportion of the sexes corresponds fairly closely to the fluctuations of population, and that generally the number of women has tended to increase according to the severity with which different areas have been affected by famine. After the receipt of the first totals I was of opinion that the

<sup>1</sup> Central Provinces Census Report, 1891, page 51.

excess of women at this census might have been caused by emigration. But though there has been a considerable amount of emigration, as is shown in the chapter on movement of population, this has not materially affected the proportion of the sexes, because in Assam and Berar, the two provinces to which emigration has principally taken place, the number of women returned as born in the Central Provinces exceeds that of men. The age statistics tend to prove the greater value of female life in time of trial. The figures for the early periods are probably abnormal, being affected by the tendency to misstate the ages of girls between 10 and 20, and also possibly by the fact that women are at this time exposed to special danger, as it is the period of marriage and child-bearing. For the provinces as a whole the proportion of females to 1,000 males is 1,031 between 40 and 49, 1,127 between 50 and 59, and 1,471 over 60. In some of the worst affected areas the figures are extraordinary:—

	District or State.			PROPORTION OF FEMALES TO 1,000 MALES.			
-				30-39.	40-49.	50-59.	Over 60.
Seoni Betul Bhandara Raipur Bilaspur Nandgaon Kairagarh Kawardha Central Provinc India, 1891	     ses, 1891		   	970 993 1,121 1,067 1,039 1,083 1,099 972 953 915	1,081 1,020 1,058 1,078 1,084 1,123 1,168 1,065 861 893	1,229 1,150 1,060 1,300 1,288 1,369 1,414 1,346 1,010	1,731 3,390 1,402 1,998 1,751 2,002 2,004 1,814 1,294 1,187

It is not supposed that the age returns are accurate, but they are the lives of ciently so to show that the value of the lives sufficontinually increases in of women Greater value o. than ever before. ... the later years of life, and far those of med It is well known that the lives of women more so at this census 1. In England 111 women in a thousand 97 men are generally better than .....1 The death-rate at all ages among females are aged over 55 as against in England is about 2 per mille less than that of males for a series of 60 years. Newsholme considers (Vital Statistics, page 119) that the causes of the higher mortality among men are largely connected with the greater hardships and dangers of their occupations, and also with the greater amount of intemperance among them. This, however, scarcely seems to be an adequate explanation, because the greater mortality of males begins at the earliest ages and becomes most marked after 65, when neither occupation nor intemperance could materially affect it. In India female mortality was found to be lower than male after the age of 36 for the remainder of life.2 The fact that women are able to sustain privation better than men has been noticed in time of famine. The North-Western Provinces Famine Report for 1897 commented on it, and suggested as a reason that women did the cooking and hence secured a larger share of the food. This, however, besides being very hypothetical, is scarcely an adequate explanation for such figures as those given above. Colonel Scott-Reid, the late Administrative Medical Officer, informed me that he had remarked the better condition of women in famine time, especially on admission into, and residence in jail, when the food explanation would not apply. Mr. Fuller also noticed on several occasions that

<sup>. 1</sup> Newsholme's Vital Statistics, 2 Mr. Hardy's Note; India Census Report, 1891, Vol. 11, page 153.

women on relief works looked fitter than men, and suggested to me after the publication of the first totals that the reason might lie in their naturally stronger constitution, the preservation of women being more essential than that of men to the future existence of the race, as the power of reproduction depends chiefly on them. I am of opinion that the greater value of the lives of women is due to the law of natural selection, but the explanation which I venture to put forward is not quite the same.

1.15. In Madras, in 1871, there was an excess of 103,583 males on the total population, and in 1881 after the severe famine of 1876—78 an excess of 346,601 females, or 1,020 women to 1,000 men in 1881 as against 990 in 1871. It is true that Sir Lewis McIver in his report considers that the change in the proportion of the sexes is to be largely attributed to better enumeration. But as there had been several previous censuses in Madras, and that of 1871 was taken as fairly reliable, we need not consider the whole difference to be due to this cause. enumerations have increased in accuracy in other Provinces, but have produced no such variation in the proportion of the sexes in a period of ten years. following information refers to the Madras famine of 1876-78:- 'The proportion of deaths to strength among males was in the annual ratio of 7964 per mille 'while the females died only in the ratio of 495'3 per mille. The ratio of male 'mortality in fact was just one-fifth in excess of that of the female. 'figures relate to actual statistics of relief camps in the Salem District, and I think there can be no doubt that what is true in regard to this district, and in relief camps in every part of the country, must be held to apply generally to the distressed population, viz., that the mortality pressed unduly upon the bread-winners the adults.' During the year 1878 (one of severe famine) the mortality of males was 58.4 per mille to 48.06 females. Similarly in Mysore, which was very severely affected by famine during the decennial period, males out-numbered females in 1871, and females were more numerous in 1881, though not to a very large extent, the figures being 994 women to 1,000 men in 1871 and 1,007 in 1881. But the excess of women was most noticeable in later life.2 Similar results appear to have been observed in Bombay, where in districts which had suffered from famine hetween 1872 and 1881 the proportion of females was found to have increased.3

The figures of mortality by sex and age during the decennial period, with which I have been supplied by the courtesy of Colonel Scott-The vital statistics. Reid and the Superintendent of his office, Mr. Tobin, would alone sufficiently prove the truth of the hypothesis that women can sustain privation better than men, if they could be accepted as certainly reliable. proportion of reported deaths of women to one thousand, of men for each year of

Proportion of females dying to 1,000 males for each year of the decennial feriod.

	•			
1891	***	***	868	
1802		•••	860	
1893	***	•••	853	
1894	•••	•••	869	
1895	***	•••	858	
1890	***	•••	838	
1897	***	•••	801	
1898	***	***	880	
1899	***	•••	848 839	
1900	•••	•••	839	

the decennial period is shown in the marginal statement. During the whole ten years 2,042,217 deaths of males were reported as against 1,724,555 of females or 1,000 to 844. In 1896 the number of female deaths to 1,000 males was 838; in 1897 it was as low as 801, and in 1900 it

Dr. Cornish's Report on the Famine Census, quoted in Madras Census Report, 1881, paragraph 219.

Table in India Census Report, 1881, Vol. I, page 168.

Extract from Bombay Census Report, 1881, quoted in India Census Report, 1881, Vol. III, App. C., page xxiii.

was 839. Thus in 1897, when the famine mortality was most severe, five men died for every four women. The disproportion between the figures is less at the age periods 0—5 and over 60, and greater at all the other periods, the reason being perhaps that in infancy the stronger constitution of girl children would not be able to exercise so much effect, and in very oldage the number of women is so much

Statement showing reported deaths of women to greater than men that more of them must The marginal statement shows the die. 5-9 10-14 15-19 20-39 40-59 790 732 799 716 proportions of reported deaths of females 769 778 733 795 707 699 728 between the ages of 5 and 60 for 1896, 1897 and 1900. The above figures would, if accurate of course, be conclusive. But their accuracy cannot be entirely relied on, and it is for this reason that the other evidence available has also been recorded. A consideration of the vital statistics leads to the conclusion that while both the births and deaths of both sexes may have been under-reported, those for females may have been underreported to a larger extent than those of males. But even allowing both these errors, it is not necessary to assume that the figures quoted above are without value. For it may reasonably be supposed that the relative defect in the female returns has a tendency to be constant. Supposing that of 100 male deaths 95 are reported, and of 100 female deaths 90, then when the male and female deaths vary, the numbers reported may be expected to vary with about the same margin of error. And if it is found that the relative excess of male deaths is greater in famine years than in others, this may be accepted as evidence, even though the actual figures may be unreliable.

- Theory as to the greater advanced that women are constitutionally stronger and better able to resist privation and the diseases consequent on it than men are, and have more valuable lives. If this is a general law and not accidental, it must date from the beginning of the history of the race. And the reason suggested is that it is essential in order that a child may be born and survive that the life of the mother should be continuously sustained for a considerable period, while in the case of the father no such necessity arises. This has been met according to the law of natural selection by the development in women of greater powers of endurance. Another reason may be that in the perils of child-bearing, women are subjected to a severer trial than any which men have ordinarily to undergo.
- If then female life is more enduring and less liable to be affected by the ordinary causes of mortality than that of males, the Counteracted by an excess of result would be that the proportion of women to men would continually increase. This, however, is not the case. Westermarck has shown that monogamy is the ordinary form of marriage of the human race and the one to which it is impelled by instinct. Polygamy and polyandry are abnormal divergencies, resulting to some extent from an undue proportion eitherof women or men. And all statistics prove that an average equality in the number of men and women is a law of nature. The greater power of vitality given to women is met by providing that there shall be a larger number of male births. This is an ascertained statistical fact. Mr. Hardy assumes for the whole of India a birth-rate of 104 males to 100 females. The following information is given by Newsholme as regards England: - 'In 1838-47 the males born to 'every 1,000 females averaged 1,050. Since then the proportion has gradually declined to 1,036 in 1891-95. In Berlin in 1895 the proportion of male to

'female births was 1,047 per 1,000; in Hamburg it was 1,075 in the same year, 'having increased fairly steadily from 1885, when it was 1,032. In previous years 'the proportion of male births to 1,000 female births was higher than this; thus in '1883 it was 1,080. In London, on the other hand, the proportion has remained fairly constant and is lower than in the continental cities; it was 1,041 in 1880 and 1,036 in 1895. The proportion of boys to girls at birth is smaller in England than in any European country, and for some unexplained reason the excess in the proportional number of boys is gradually declining. The proportion of males is greater in large than in small families; it is also greater among the earlier born than among the later born infants in a family.'1

149. The rule then is that more male children are born than female children. If the hypothesis put forward above is correct, that the When the proportion of male excess of male births is the counteracting factor to the greater value of the lives of women, we might expect to find that under certain circumstances the preportion of male births would tend to increase. Such circumstances would occur when the vitality of any community was lowered, or their lives were endangered by some special cause. This would, as has been seen to be the case in the Central Provinces in respect of famine, cause the weakerlived males to die off more rapidly, and produce an excess of females. tendency to the increase of male births has been observed as resulting from other causes than famine, and an explanation has been given of it. But the figures for the Central Provinces may first be quoted, subject, as already mentioned, to the qualification that they may be only partially reliable. During the decennial period 930 female births were reported to every 1,000 male births. In 1896 the proportion was 935 and in 1897 it was 928. In 1899, which was a healthy year, it was In 1900 it was 947, but this may perhaps be explained by the fact that in the last famine, owing to the efficiency of the measures for relief, the physical condition of the people was less seriously impaired than ever before. Vindhyan Division, which was most seriously distressed during the decade as a whole, the proportion of female births fell to 923.2

150. Westermarck says: 'Of all the theories relating to this subject the one 'set forth by Dr. Düsing is by far the most important. Theory as to variation in the excess of male births. 'According to him the characters of animals and plants 'are due to natural selection. In every species the proportion between the sexes has a tendency to keep constant, but the organisms are so well adapted to the conditions of life, that under anomalous circumstances they produce more findividuals of that sex of which there is the greater need. When nourishment is 'abundant strengthened reproduction is an advantage to the species, whereas the 'reverse is the case when nourishment is scarce. Hence—the power of multiplication depending chiefly on the number of females—organisms when unusually well nourished produce comparatively more female offspring, in the opposite 'case more male . . . . . It is an established fact that male births are in greater 'excess in country districts, the population of which is often badly fed, than in towns where the conditions of life are shown to be as a rule more luxurious. A similar excess is found among poor people as compared with the well-off

<sup>2</sup> It is necessary to mention that these statistics are not corroborated by the Madras Famine Returns. According to figures quoted by Sir Lewis Melver the number of female births was actually greater than that of males in the famine year. But the proportions fluctuate so violently as to show that the reporting must have been very inaccurate. Still it cannot be said that this part of the hypothesis is clearly made out by the Indian statistics. But it agrees with all the facts recorded by Westermarck and Newsholme, both of whose books were published very recently.

'classes. Especially remarkable is Doctor Ploss's statement that in high lands comparatively more boys are born than in low lands . . . . Very remarkable is the striking coincidence of polyandry with the great poverty of the countries in which it prevails . . . . . Among the Jews, many of whom marry cousins, there 'is a remarkable excess of male births . . . . . . There thus is evidence to show that whenever the vitality of the people is abnormally low-as in some mountainous countries, among the poorest classes, and among those which permit the marriage of near relations like the Jews-the proportion of male births tends to rise. It seems to me, however, that the Central Provinces statistics afford ground for what may perhaps be considered a more probable explanation than that given by Dr. Düsing. Why should nature intervene to promote fecundity when the conditions of life are favourable, and to restrict it when Her intervention should be in exactly the opposite they are the reverse? direction, and I venture to think that it is so. When, owing to famine, poverty, or the close intermarriage of relations, the vital power of the community is abnormally depressed, males will, by reason of their less enduring constitution, tend to succumb more rapidly than females. And it is then that nature intervenes to correct the resulting disproportion, by producing the larger number of what is physiologically the weaker sex.

151. Conversely if the general health and condition of the community is somewhat above the average, the excess of male births · Continued. should tend to grow smaller, because men will have a better chance of surviving in equal numbers with females. Several of the facts recorded by Newsholme coincide with this rule. The prosperity of the poorer classes in England has been steadily increasing, as is shown by the fact that the total death-rate has been decreasing. At the same time as stated above the excess of male births has declined. The proportion of boys to girls at birth is smaller in England than in any continental country, because the lower classes in England are better off than elsewhere. Hamburg is mentioned as a city with a noticeable excess of male births, and I believe that it has a large proletariat including numbers of German Jews; both of which factors should tend in this direction. One explanation of the fact that the number of boys is greater in large than in small families may be that large families are found nowadays generally among the poorest classes. Or it may be that when there is a large family, the mother is usually married at an early age, and when the first children are born, she has not attained her full development. is reason to believe then that when the vitality of the community is low the excess in the number of male births tends to increase, and conversely when it is good. We may reasonably conjecture that the influence exerted is the condition of the mother during the period of pregnancy. This is the warning which is conveyed to nature and to which she responds. But her action must be blind and general. She cannot discriminate. There may be a disproportion between the sexes arising from reasons which do not affect the vitality of the race. The number of men may be reduced by a foreign war, or by emigration as it is among the well-to-do classes in England. But such accidents will not affect the condition of the people remaining at home, and therefore will cause no alteration in the proportion of the sexes at birth. Conversely, the health of the mother may be affected either accidentally or in a whole community by causes which

The argument being that polyandry is due to an excess of men, and where it is found there must be more mule births.

will have no influence on the mortality of the population. But again the rule will be the same and the number of male births will tend to increase. The conclusion is that when during the period of pregnancy the vitality of the mother is abnormally lowered, there will be a slight extra tendency to the birth of a male child. If on the other hand her health is specially good during the same period the ordinary probability in favour of the birth of a male child will be slightly diminished. It has been seen that the odds in favour of a boy being born are 1,035 to 1,000 in England, and in one year were 1,080 to 1,000 in Hamburg. These probably represent the variations in the chances so far as observed from recorded statistics. In the Central Provinces during the famine of 1897, if the proportion of reported male and female hirths is correct, the odds were 1,077 to 1,000. That the factor which influences the variation of sex is the health of the mother during the antenatal period is of course only a conjecture, though it seems the most reasonable conjecture. But there is one class of cases which cannot apparently be accounted for exactly on this hypothesis. It has been seen that among the Jews, who marry near relations, the number of male births tends to be high. On the other hand Westermarck adduces several instances to show that where there is a great difference in the characteristics of the father and mother, as in the case of a mixture of race, the opposite result is produced and the female births tend to be more numerous. In such cases it may be presumed that though the rule is ultimately the same, the factor which influences sex is the inherent weakness or strength of the embryo resulting from inter-breeding which is unhealthy or cross-breeding which is healthy.

152. There is one important phenomenon in India which seems to be capable of explanation on the above hypothesis. It is observed Exerts of males in the higher that in the highest castes there tends to be an excess of males, while in the lower ones the numbers balance or there is an excess of females. Thus from the figures in Subsidiary Table III it will be seen that there is an average excess of males in the total numbers of the castes of the first group. Among Brahmans the proportion of females to 1,000 males is 925 and among Kayasths 956. Rajput and Bania are very mixed castes, including some groups who probably do not adhere to orthodox practice. But in these also there were more males in 1891. In the second group it will be seen that some castes belonging to The Gujars have 977 women to 1,000 men, the western districts have more men. Dangis 983, and Jats 985. As we descend in the social scale the proportion of women continues to increase. The average for the Dravidian tribes is 1,055 to 1,000 men, and for the impure castes 1,052. In the same manner the proportion of men is largest in those areas where the habits of the people in respect to infant marriage and the seclusion of women tend to be more strict, and diminishes where they are lax. It has already been seen that in Saugor and Damoh, notwithstanding the severity of the famine, the census still shows a majority of men parts of the province, the same tendency is to some extent observable, but it has been obscured by the effect of famine on the sex returns. The figures for 1891 are more clear. The Chhattisgarh districts and states and two of the plateau districts had more women, while those of the north of the province and the Maratha country had more men. In these last areas the practice of infant marriage is more prevalent than in the rest of the provinces. The same feature is observable in the returns for the provinces of India. In the Punjab there were only 854 women to 1,000 men, in the North-West Provinces 923, in Oudh 949, in Rajputana 891, while in Bengal there were 1,006, and in Madras 1,022. In the last two Provinces social customs are perhaps less strict than in the north of India and Rajputana The deficiency in the number of women in some provinces has been attributed to omissions in the enumeration, but it can be scarcely supposed that this can account for the whole difference. It is suggested that the excess of males is partly due to the practice of infant marriage and perhaps also to the strict seclusion of women. Both these factors would tend to lower the vitality of the mother during the period of pregnancy, and hence to produce an excess of male children in accordance with the rule already defined. On the other hand, among the Dravidian tribes and the lower castes where girls are married at a later age and women lead a healthy outdoor life, the proportion of male children tends to be lower; and as a consequence, in after life, the number of the sexes balance, or women form the majority.

155. Among boys about 4 per cent. are married between the ages of 5 and 10, and 17 per cent. between 10 and 15. Between 15 and 20, over half of the total number get married. The age of marriage is later among the highest and lowest castes than in the intermediate classes of society. Among the higher castes it is probable that a tendency has arisen to postpone the marriage of boys until their education has been completed. And among the lowest castes adult marriage is in fashion. Of the Dravidian tribes 70 per cent. of boys 'between 15 and 20 remain unmarried. tween 20 and 40 eleven per cent. of males among Hindus are unmarried, and over 40 rather more than two per cent. The largest proportions of unmarried over 20 are among the highest castes, where they average about 20 per cent., and this is also the case with Mahomedans. The age of marriage of girls is of course much earlier than that of boys. Under 5 rather more than one per cent. of girls are married, and rather less than one per cent. of boys. These instances are probably due to the practice mentioned in the caste chapter, by which two or more weddings are sometimes celebrated together in order to save expenditure. The returns are much the same for all castes and do not show that there is a habit of marrying girls at this age in any particular rank of society. Between 5 and 9 rather more than to per cent, of girls are married. In the case of Animists and Mahomedans the number is smaller. The castes with the highest percentages of married girls at this age are Bania (18), Sonar (18), Gujar (19), Jat (26), and Kunbi (26). Of Brahman girls only 10 per cent. are married, but this is because the age is somewhat later among Chhattisgarhi and Oriya Brahmans. Between 10 and 15 about half the total number of Hindu girls are married, 20 per cent. of Animists, and 27 per cent. of Mahomedans. At this period only 20 per cent. of Brahman girls remain unmarried, and most of them are below. twelve; 70 per cent. of girls are married among Gujars and 80 per cent. of Kunbis. Among the higher agricultural castes from 60 to 70 per cent. are married, and of the lower ones 30 to 40 per cent. After 15 less than one per cent. of Brahman girls remain unmarried. From 15 to 19 the percentage among the higher agricultural castes is about 5 to 7, and it increases to 18 to 20 per cent. as the social scale descends. Of the Dravidian tribes 37 per cent. are still unmarried at this age, and of Mahomedans about 30 per cent. Over 20 years of age, only about 21 per cent. of Hindu girls are still not married, and these are for the most part in the lowest castes.

per cent. and that of married men by 12 per cent. These decreases are more than counterbalanced by an increase in the numbers of widowers and widows. There are now 1,040 married women to 1,000 married men as against only 1,008 in 1891. Among the higher castes it is not considered respectable to take a second wife unless the first one is childless or suffering from some infirmity. But agriculturists sometimes have two wives on account of the assistance which they are able to afford in cultivation. One will then look after the household, and the other work in the fields. The proportion of wives is highest among the Dravidian tribes, where there are 108 married women to 100 married men. It is often the fashion to consider the Hindus polygamous, because polygamy is permitted by their religious or social code. But as a matter of fact statistics show that in the enormous majority of

cases they do not marry a second wife, and as a people are essentially monogamous. And this is only natural, when there have usually, if anything, been fewer women than men. If there is on an average rather less than one woman to every man, and everybody wants to get married, it is a simple arithmetical deduction that most men can have only one wife. In former times the unsettled state of society and the liability of men to get killed in war may to some extent have disturbed the balance of the sexes. And we know from Manu that at an early period it was the custom for men of the higher castes, after marrying a woman of their own easte as their first wife, to take as subsequent ones others belonging to the castes beneath their own. This practice, itself arising from the desire of the men of the higher classes to gratify their inclination for a number of wives, may have developed into the rule of hypergamy, which is described in the easte chapter and which subsequently became a means of regulating social position, it being considered an honour to marry one's daughter into a caste or sub-caste higher than one's own, and a disgrace to allow her to marry beneath her own rank. There must now, however, be among some castes in the Central. Provinces a considerable majority of women, including a number of widows, and it will be interesting to see whether this leads to any extension of polygamy. It is perhaps scarcely likely that social customs can adjust themselves so rapidly to fluctuations in the proportion of the sexes.

The number of the widowed of both sexes has increased at this eensus in spite of the decrease in the population. There are The widowed. about three times as many widows as widowers, the numbers being 1,055,746 as against 355,906. Between 5 and 10 years of age about '4 per cent. of girls and '2 per cent. boys are widowed among Hindus; between 10 and 15, nearly 2 per eent. of girls and 1 per eent. of boys; and between 15 and 20, rather more than 5 per cent. of girls and 2 per cent. of boys. Between 20 and 40 nearly 15 per eent. of women are widowed and a little over 7 per cent. of men. Between 40 and 60 nearly half the women and 15 per cent. of men; and over 60, 83 per cent. of women and 29 per cent. of men. Castes in which widows form a high percentage of the total number of women are Brahman (23), Kayasth (25), Bania (24), Dangi (24), Jat (24), Maratha (29), Sonar (27), and Bidur (27). There is no very great difference between the highest and lowest castes at this census, as the number of widows is fairly large in all of them. Thus, for instance, a caste like Kewat, which freely allows widow marriage, has a percentage of 72 widowed among women over 40 years of age as against 60 among Brahmans. Among males the proportion of widowed is slightly greater among the highest castes than the others. Where widow marriage is not allowed the number of widowers is likely to be greater than where it is permitted, because the only course open to a man who wishes to marry again under such circumstances is to take a very young girl, as infant marriage will also certainly be compulsory in castes which prohibit widow marriage. The disparity in age therefore will frequently be very great, and no one would marry his daughter to a widower if he could get a boy of the proper age and position. As there are usually no more if as many girls as boys among the highest eastes, the effect of the prohibition of widow marriage is often to compel widowers also to remain single. A notice of the castes among whom widow marriage is prohibited will be found in the caste chapter. Where women are allowed to marry again, on the other hand, a widower will usually marry a widow. There are great advantages in doing so, because the ceremony is cheaper and the woman is usually of full age,

and can go to her husband's house at once. In some castes in the Maratha country a price has frequently to be paid for marrying a widow to her father's The Kunbis have no hesitation in taking money on this account. the practice is looked down on in the northern districts. If the widow is living with her late husband's family, they usually require the expenses which have been incurred in the first marriage to be repaid to them before allowing her again to marry out of the family. The custom of the levirate by which the younger brother takes the widow of his elder brother to wife seems to be generally optional, but not binding, in the Central Provinces. The widow is permitted to marry her husband's younger brother, but need not do so if she objects. then marry any one belonging to the caste with whom her marriage as a girl would not have been prohibited by the rules regulating the marriage of relations. But she is not allowed to marry the elder brother or elder cousins of her late husband, as they are looked upon as standing to her in the light of a father. She is also not allowed to marry the husband of her younger sister if he should happen to be a widower, because the elder sister is considered to stand in the relation of a mother to her younger sisters and their husbands.

NOTE .- The Subsidiary Tables to this chapter will be found in Appendix A at the end of this Report.

### CHAPTER VIII.

# THE MOVEMENT OF POPULATION.

158. The first census of the Provinces was taken in 1866, when the total' number of persons enumerated was 9,036,983. Between 1866 and 1872 occurred the famine of 1869, and the effects of this were seen in the census of 1872, when two divisions-Nagpur and Jubbulpore—were found to have declined in population. Over the Provinces as a whole there was a small increase of 186,551 persons, which was probably in reality due to the greater accuracy of the census. The total number of persons in 1872 was 9,223,534. In 1881 the population was 11,548,511, being an increase of 2,324,977 persons, or 25 2 per cent. on 1872. The Provinces had during the decade been rapidly recovering from the effects of the famine of 1869. The only checks to the natural increment were epidemics of cholera and small-pox in the years 1872, 1878 and 1879. In 1878 the registered death-rate exceeded the birth-rate by 7.4 per mille, while in 1872 and 1879 there was only a small excess of births. Part of the increase in 1881 is, however, certainly to beattributed to better enumeration; the figures for Feudatory States and for some of the outlying portions of districts having been altogether below the mark in 1872. The increase for British districts was 20'4 per cent. and for Feudatory States-62'9 per cent. Between 1881 and 1891 the condition of the people continued. on the whole to be prosperous, though the latter part of the decade was marked. by some seasons of scarcity and high prices, culminating in a very unhealthy year in 1889, when there were severe epidemics of cholera and small-pox, combined with a visitation of malarial fever in the autumn. In this year deaths. exceeded births by 4.5 per mille, but the fact that there was no material declinein the birth-rate showed that the physical condition of the people was not impaired. The increase of population during the decade was 12:1 for the Central Provinces, being 96 for British districts and 264 for the Feudatory States. the latter area the improved accuracy of the enumeration must again be considered to account for part of the increase. In 1891 the population of the Provinces was 12,944,805 persons. During the last decennial period it has decreased by 8'3 per cent., in British districts by 8'4 per cent., and in Feudatory States by 7.6 per cent., the total of the Provinces being now 11,873,029 persons.

The intercensal period. was above the average and there was heavy rain in September. The rice crop was good almost everywhere, and also the wheat crop, except for a slight deficiency in Saugor. There was a severe visitation of cholera during the hot weather in the districts of the Jubbulpore Division and Nerbudda Valley; and in some of these the death-rates rose above 35.

Provincial birth-rate, 36 per mille; death-rate, 29.

The monsoon of 1891 was again heavy and the rice crop was satisfactory.

The spring crops were poor in some of the northern districts, but not so as to produce any distress. But the breaking of the rains in 1892 was late and there was a scarcity of water in the

hot weather, occasioning a severe outbreak of cholera. The Chhattisgarh Districts and Saugor, Nimar and Balaghat suffered most, the death-rates of the former rising to 40.

Provincial birth-rate, 38; death-rate, 34.

August. The monsoon stopped in the middle of September, but the rice crop was on the whole good. During the cold-weather months conditions were abnormal. Heavy rain fell in February, March and April, with long intervals of cloudy weather, and occasional hailstorms, which caused much damage to the ripening plants. Rust appeared in the wheat, and in several districts the grain was further shrivelled up by frost. The outturn was poorest in the Jubbulpore Division and Nagpur Country, and in only two districts of these divisions—Saugor and Nagpur—did it exceed a half crop. In the Nerbudda Valley a three-quarters crop was obtained. The seasonal conditions of the year were, however, very favourable, and the birthrate was high and the death-rate low in all districts. There was no cholera.

Provincial birth-rate, 38; death-rate, 28.

The monsoon of 1893 began well in June, and though a break in July caused some damage, the falls of August and September Pailure of the spring crops in 1894 and 1895. were heavy and generally beneficial, though somewhat ex-1894. cessive in the Nagpur Division. Prospects, however, were favourable up to the end of October, when abnormal weather set in all over the Provinces except in Chhattisgarh. Heavy showers of rain in October and November injured the autumn crops and impeded the spring sowings. Chanda, Balaghat, Betul and Seoni only got a half crop of rice, and other districts outside Chhattisgarh about a three-quarters crop. The weather continued to be damp and cloudy during the months of January, February and March and resulted in serious damage to the wheat crop in Saugor, Damoh, Jubbulpore, Narsinghpur and a portion of Hoshangabad. In the Nagpur Division there was less than half a crop. Linseed also failed generally. The Deputy Commissioner of Damoh says that in that year the wheat was commonly grazed off by cattle, but in one village the people set fire to it in order to clear the rubbish off the ground. The panic in the Haveli, when rust appeared in the wheat, exceeded anything reported in 1897 or 1900. People ran out to the fields, and plucking the ears, rubbed them between their They blew, and the grain blew away with the chaff, and they fled terrified to their houses to tell what they had seen. The explanation is probably the sudden manner in which rust appears and destroys in a few days the promise of a plentiful crop. In Chhattisgarh the rainfall was 'sufficient, seasonable and 'favourable to agriculture,' and nearly a full crop of rice was obtained. Relief works were opened in Saugor and Damoh, and about a lakh of rupees was expended. There was a large mortality from fever, and cholera was epidemic in The death-rate rose largely nearly everywhere outside the Chattisgarh Division, but the birth-rate was sustained at the same rate as in the previous year, and there was no perceptible decrease in the area under crop.

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The rains of 1894 though somewhat excessive were favourable up to August. But heavy falls at the close of October played havoc with the crops, which were finally spoilt by the November Much damage was eaused to the rice in the Wainganga Districts and Damoh and Jubbulpore. The ripening erop was beaten down and swamped. and where the early rice had been harvested, its quality was much deteriorated by damp, the stacks being saturated in the fields where they lav. The crop was thus reduced to two-thirds of a full one. There was again heavy rain in the cold-weather months, and the wheat erop failed in the Nerbudda Valley and Vindhyan Districts. Gram was devoured by caterpillars, and masur by a mysterious black blight. There was an outbreak of cholera in the early autumn months, the districts which suffered most being Narsinghpur, Hoshangabad, Nimar, Betul and Chanda. Small-pox was epidemic in Nagpur, Wardha and Jubbulpore. The death-rate was on the average about the same as in 1894, the rise in some districts which suffered from eholera being counterbalanced by a fall in Chhattisgarh which continued to prosper. There was some decline in the birth-rate.

Provincial birth-rate, 33; death-rate, 37.

The monsoon of 1895 began early and continued with seasonable breaks up to the middle of September, when it abruptly stopped.

There was slight and badly distributed rain at the end of September, and the southern districts received some showers in October. With these exceptions universal drought prevailed till the end of the agricultural year. The autumn crops were poor, and the spring crop averaged about half a normal yield on a diminished area. The combined outturn was low in all districts of the Jubbulpore Division and Nerbudda Valley, Betul, Bhandara, Balaghat, Raipur and Bilaspur. The drought in the hot weather produced severe cholera, and the autumn was particularly unhealthy, fever being prevalent among all classes. The death-rate was high all over the Province except in Sambalpur. There was a further decline in the birth-rate.

Provincial birth-rate, 32; death-rate, 49.

It is noticeable that the summer months of 1896, which preceded the failure of the monsoon in that year, were almost entirely rainless. r897. thus differing altogether from those of 1899, when the hot weather was stormy and cloudy. The rains of 1896 broke well and continued favourable up to the end of August when they stopped abruptly, and in September and October with the exception of a few scattered showers there was no rain. 'The effect of the drought was the practical destruction of the small millets, and most of the rice. So much of the broadcast rice in the northern districts 'as had been sown on rich land, and the irrigated fields in Chanda and Bhandara, "escaped partially, while the crop of Sambalpur, which had enjoyed sufficient " 'September rain, was a very fair one. The large millet juar, where grown on good black soil, gave moderate yields, and cotton was fair in the Nagpur country. Nimar and South Chhindwara, where cotton and juar are extensively grown, had moderately good crops. With these exceptions the autumn harvest was everywhere very bad.'2 Owing to the dryness of the soil the area sown with spring crops was greatly reduced, usually by 50 per cent. or more. And

<sup>&</sup>lt;sup>2</sup> Central Provinces Famine Report, 1897, page 21.

<sup>&</sup>lt;sup>2</sup> Central Provinces Famine Report, 1897, page 41.

thus though there was some favourable rain at the end of November, and showers in December and January, 'they were too late to enable much additional 'land to be sown, and the great diminution in the area largely discounted the 'benefit of the rain. Though yields were good in a few districts they failed to 'counterbalance over the country as a whole the terrible losses incurred from 'the autumn crops.' There was severe famine throughout the year except in Nimar, Nagpur, Chanda and Sambalpur, which partially escaped. Direct expenditure on famine relief was about a crore and a half, and indirect expenditure, famine loans, remissions of land revenue, and charitable relief made up another crore. There was also severe cholera, and a virulent epidemic of fever in the autumn months.

Provincial birth-rate, 27; death-rate, 69.

The rains of 1897 began favourably in the middle of June, but a break of a fortnight at the end of that month and the beginning of July caused intense anxiety. They were then re-established and continued heavy in the north and sufficient in the rest of the Provinces until the end of September. From October to February there was no rain in the north and west of the Provinces. The south and east got some showers. The autumn crops were excellent, and the spring crops generally fair except in some of the northern districts and Balaghat. Six districts got over an average crop, and five more not much less.<sup>3</sup> The year was very healthy and there was no epidemic disease. The death-rate was extremely low as might be expected after a famine, but the birth-rate was still affected by the reduced physical condition of the people.

Provincial birth-rate, 30; death-rate, 24.

The monsoon of 1898 was characterised by heavy and continuous rainfall during the months of July and August, and by a premature cessation in September. The period from October to January was practically rainless; and a few heavy showers in February did on the whole more harm than good just as in the previous year. On the whole harvests were favourable. The kharif harvest was a fairly good one, the crop being about 10 per cent. below the average in most districts, while the yield of the spring crops was generally under three-quarters of an average. Saugor, Damoh and Wardha fared worse than the rest of the Provinces. The year was a very healthy one, and was marked by an almost entire absence of epidemic disease with the exception of a small outbreak of plague in Wardha and Nagpur. The birth-rate showed the complete physical recovery of the people from the effects of famine, rising suddenly from 30 to 47. The death-rate remained low.

Provincial birth-rate, 47; death-rate, 28.

The hot weather of 1899 was stormy and cloudy. The rains broke rather late and the falls of June were generally scanty. During July the monsoon failed altogether, and though there were showers at intervals in August and the first part of September, these were never more than sufficient to postpone for a few days the certainty that the crops would die. Only five districts—Damoh, Jubbulpore, Mandla, Bilaspur and Sambalpur—received more than half their average rainfall. Nimar, Betul, Chhindwara,

<sup>&#</sup>x27; Central Provinces Famine Report, 1897, page 41.

<sup>\*</sup> Central Provinces Famine Report, 1897, page 127. 3 Revenue Administration Resolution, 1897-98, pages 1-3

Wardha and Nagpur received only 33 per cent. of the average, and Chanda only 38 per cent. Only three districts-Mandla, Narsinghpur and Sambalpur-got a quarter of an average rice crop, and in Narsinghpur rice is not important. From the middle of September to January there was no rain, but in that month some showers fell which were beneficial to the spring crops of the northern districts, where the harvest is later than in the south. The wheat crop was over half an average in four districts of the Jubbulpore Division and two of the Nerbudda Division. In the south and east of the Provinces the failure was as complete as that of the autumn harvest. But even in the districts where the yield was moderately satisfactory, the contraction in the area sown, resulting both from the dryness of the soil and the impoverished condition of the people, nullified to a considerable extent the advantages which it would otherwise have conferred. For the Provinces as a whole the outturn of both crops stated as a percentage of an average crop on a normal area was 26 per cent. or just over a quarter. Famine prevailed in all districts. The shortness of the rainfall produced a deficiency in the water-supply and led to severe epidemics of cholera, dysentery, diarrhea and other diseases resulting from bad water. The autumn season was very unhealthy and malaria was prevalent. The direct expenditure on famine relief was nearly four and a half crores, and indirect expenditure, agricultural loans, remissions and loss of revenue and charitable relief came to another crore and thirty lakhs.2

Provincial birth-rate, 32; death-rate, 57.

- 161. From the above brief sketch of the conditions of the decennial period, it will be seen that in seven out of the ten years of the decade there were severe epidemics of cholera, and in four years, besides the two great famines, there were partial failures of crops. The population of the area under registration in 1891 was 9,501,401. Its population in 1901 was 8,669,371. The decrease of population during the decade was therefore 832,030. The decrease according to the returns of vital statistics was 392,040. There therefore remains a balance of 439,990 to be accounted for.
- The figures of persons born in the Central Provinces but enumerated elsewhere in India do not appear to show that there has Emigration to Assam. been much emigration during the decade except to Assam, Berar and Hyderabad. In Assam 84,170 persons belonging to the Central Provinces were enumerated at this census as against 3,844 in 1891. The returns of mortality on the tea gardens, which I have obtained through the courtesy of the Assam Administration, show that 13,133 deaths of adult coolies from the Central Provinces were registered during the last nine years of the decade. The mortality in the first year was probably insignificant owing to the small numbers of Central Provinces coolies then in Assam. The immigration returns of adult coolies show that 80,522 persons were registered as having entered Assam from the Central Provinces during the same period. These figures do not include children, but children are of course enumerated in the census. If then we add to the number of persons enumerated at last census, that of immigrants during the decennial period, and deduct the deaths reported during the interval, the balance should be the number of persons enumerated at But this balance comes to only 71,000 odd, and is thus 13,000 this census.

The above information is taken from the first chapter of the Central Provinces Famine Report for 1899-1900.

Central Provinces Famine Report, 1899-1900, pages 107-135.

short. It may be concluded then that at least this extra number of persons must be added to the total of immigration either on account of children or of unregistered adults. The figure thus arrived at would be 93,459. Something may also be allowed for unreported deaths, especially in the case of coolies who have terminated their agreements but have remained in Assam, as the deaths of such would not be included in the special tea-garden mortality returns. Roughly then it may be estimated that about 100,000 persons have emigrated to Assam during the decade. This figure is no doubt far below the estimate which many officers would be inclined to make. And it may be the case that it is an understatement. But the census statistics agree fairly closely with those deduced from the emigration and mortality returns, and in the absence of any reason for believing them to be incorrect, it seems necessary to accept them. The districts from which there has been considerable immigration to Assam are:—

Jubbulpore	• • •	16,6So	1	Raipur	•••	9,764
Sconi	•••	6,466		Bilaspur	•••	32,917
Balaghat	•••	10,900	į	Sambalpur		11,613

163. In Berar 207,980 persons born in the Central Provinces were enumerated at this census, as against 216,488 in 1891. The mean Emigration to Berar. death-rate in Berar for the intercensal period was 43.6 per mille, and if we could assume that all persons belonging to the Central Provinces who were enumerated there at last census had stayed there for the whole ten years and had died at the same rate as the rest of the population, the decrease in their numbers during the decennial period would have been about 94,000, and therefore 86,000 new immigrants would have been required in order to make up the total of persons enumerated at this census. But it is a well-known fact that there is a large temporary movement to Berar exactly at the time when the census takes place, for the harvesting of the spring crops, and there is no means of estimating what proportion of the total return should be assigned to this special influx. All that can be said is that there was probably a considerable amount of emigration to Berar during the decade, agricultural conditions being, previously to the famine of 1900, somewhat more favourable there than in the Central Provinces. The districts from which there is most emigration to Berar are Betul (19,429), Wardha (60,971) and Chanda (28,217). These are the only ones for which separate returns are available from that Province.

164. In Hyderabad 16,787 persons were enumerated at this census against 6,782 in 1891. It may be concluded therefore that about 12,000 persons migrated during the decennial period. No details of districts have been furnished, but most of the migration has probably been from Chanda. In Bombay the number of persons born in the Central Provinces is now 12,451 as against 10,494 in 1891 and some two or three thousand persons have probably therefore gone to that Presidency. There is also an increase in the number of persons from this Province enumerated in Burma and the Punjab; but this may be due to the transfers of troops, members of whose families might have been born in the Central Provinces during the period that they were stationed here. On a rough estimate then it may be concluded that between one and a half and two lakhs of persons have left the Province during the decade. And the difference between this and the balance of 439,990 persons mentioned above is probably due to deficient reporting.

In rural areas the duty of reporting births and deaths devolves on mukaddams or headmen of villages and on village watch-The reporting of vital statismen or kotwars.1 The village watchman is supplied with a printed book in which entries of births and deaths are made as they occur by the mukaddam, or, if he cannot read or write, by a patwari or schoolmaster. At prescribed intervals, usually once a week, the village watchman takes his book to the police post to which his village is attached, and the entries are copied out by the police moharrir into his vital statistics register, who at the same time initials each entry in the kotwars' books. Four times a month copies of the totals entered in the register are forwarded to the Civil Surgeon's office at headquarters, where the district returns are made up. Kotwars are generally selectedfrom the lowest castes as Mehras, Chamars, and Gandas. In some districts there are special castes, probably originally formed from the holding of this office, as Dahait, Chadar, Khangar, Balahi, and Chauhan. The kotwars are almost invariably illiterate, but most officers agree in considering that they perform their duties efficiently and satisfactorily. The entries in the kotwars' books are examined by Revenue and Police officers and Vaccination Inspectors during the course of The fact that the entries in the book have been copied into the police registers is verified by looking for the police moharrir's initials, and the entries themselves are checked by local inquiry in the village. The general opinion of officers is to the effect that omissions are very infrequent. Colonel McKay, I.M. S., Civil Surgeon of Jubbulpore, says: 'When the village is a small one of under 1,000 'inhabitants, the reporting is, I think, very accurate, but in larger villages the kotwar has less chance of knowing what has happened. I have examined the 'kotwars' books of over 300 villages and compared them with the police registers, 'and have found an error of under 1 per mille. I have also made enquiries into 'the actual births and deaths in several villages and have found the kotwars' books 'very fairly correct.'

There are no doubt cases of accidental omissions, especially when, as pointed out by Mr. Low, there is a vacancy in the office of kotwar. Illegitimate births would also naturally be concealed. There was formerly a tendency among the higher castes to omit reporting the births of female children, but it is believed that this does not now exist to any appreciable extent.

In municipal towns the duty of reporting births and deaths is made incumbent on the nearest male relative of the person born or deceased who is above the age of 16, and breach of this Municipal towns. rule is punishable with fine which may amount to Rs. 50.2 Reports are made to, and vital statistics maintained by, the police as in rural areas. This applies to all towns except Nagpur City, where there is a special Health Officer appointed by the Municipality, who receives the reports and maintains registers through the conservancy staff. The reporting is not checked by the maintenance of registers at burning-ghâts or cemeteries. Prosecutions are to report births and the omission deaths towns, and the punishment inflicted is usually a warning or a small fine. Most officers agree that it is desirable to institute prosecutions with sufficient

Lectral Provinces Land Revenue Act. Section 141 (A), and Rule 12 (VII) of Rules framed under Section 147-A color the Land Revenue Act. Breach of duty by a mukaddam is punishable under Section 161-A, Land Revenue Act, and by a koterar under the same rules.

<sup>\*</sup> Section 84. Central Provinces Municipal Act, and Model Rules, Section F, clause (i).

frequency to make people realise their obligations. From a comparison of the birth and death rates of towns with those of rural areas it would appear that at the beginning of the decade the reporting was distinctly more inaccurate in the former. In the large majority of towns the rates were well below those of the district to which it belonged. For the three years at the end of the decade there is little to choose between the two sets of figures. But it must be remembered that in famine years there is generally an influx into towns of beggars and other persons in search of work, and poor-houses are frequently opened in them. And since the beginning of the decade, the population of most of the large towns has largely increased as is shown by the figures of the present census, and this would have the effect of causing the ratios, which were calculated on the population of 1891, to appear higher than they really were. On the whole therefore it seems probable that the reporting in towns is not so accurate as in rural areas.

167. After the examination of the results of last census, the Government of in the vital India held that the Central Provinces stood second in Deficiency respect of accuracy of reporting of vital statistics, being surpassed only by the North-Western Provinces and Oudh. 1 But in the Note on the age tables of last census by an English actuary, Mr. Hardy, the average birthrate for the whole of India is given as 48.8, and the average death-rate as 39.6. During the decennial period 1881-1891 the birth-rate of the Central Provinces was only 40.8 and the death-rate 32.4. If Mr. Hardy's calculations are to be accepted as correct, and he must presumably be taken as the best authority on the subject, both the average birth-rate and death-rate were in defect by not less than 7 per mille during the whole period, and the only explanation for this is deficient reporting. During the last intercensal period also the figures did not approach those of Mr. Hardy, except in abnormal years. It appears, then, to be a necessary conclusion that the numbers of births and deaths reported are both substantially below the correct rates. It is also possible that the births and deaths of females were under-reported to a larger extent than those of males, as, in the intercensal period 1881-1891, the excess both of male births and deaths was larger than that assumed by Mr. Hardy. The fact, however, that both the birthrate and death-rate are always below the mark is, assuming it to be correct, only of general interest, and does not explain the difference between the deduced and census population. This latter, so far as it is not accounted for by emigration, must be attributed to a special deficiency in the reporting of deaths. The question of the relative efficiency of reporting in famine and ordinary years was referred to district and other officers, and the general opinion of those having the largest experience, as Colonel Scott Reid, Mr. Robertson, Colonel McKay and others, coincides with what would appear to be the correct view. This is to the effect that deaths are usually unreported to a considerable extent when the people leave their homes and wander about the country, or resort to the jungles. Such circumstances will occur during an outbreak of epidemic disease, such as cholera. And they may also occur during the early stages of a famine if the full organisation of relief is postponed. It has been seen that most years of the past decade were marked by severe visitations of cholera. And we need not doubt that in each of these there were numbers of unreported deaths.

<sup>1</sup> Chief Commissioner's Resolution on the Central Provinces Sanitary Report, 1893, page 1, paragraph 2.

It is recognised also that in the early stages of the famine of 1896 and 1897, principally owing to the extraordinary and pathetic Reporting in the famines. ignorance of the people and their inability to believe in the intentions of a Government which considered the saving of their lives its natural duty, their traditions affording them no precedent for such a view, the severity of the distress was not fully appreciated in some districts. Cases in which numbers of persons were reduced to utter emaciation in villages only a few miles from a relief work were numerous, and it was sometimes thought that the money distributed in gratuitous relief was conjured, and that the people would die from eating grain purchased with it, the idea being that Government had adopted this means of killing them off as soon as possible in order to be free from any further Consequently instances were known in which people refused to accept the money or to be put on the relief lists. The difficulties of famine administration among a population as ignorant as this are fully discussed in the Famine Report of 1897. During this period there was a large amount of wandering, and it may be assumed that a deficiency in the reporting of deaths would be the natural consequence. In 1900, on the other hand, the people did not wander but stayed in their villages, and that for a very good reason. Long before real distress began to be felt, before even it was certain that there would be a complete failure of crops, the whole area of districts had been sub-divided into famine relief circles of a workable size, each under its Circle Officer; in charge of every three or four circles was a superior officer usually of at least the rank of a Tahsildar. Every village had been several times inspected, and the list drawn up of those who would first require relief, so that as soon as it became certain that they were at the end of their resources the money could immediately be placed in their hands. And to the wild denizens of the remotest hills and valleys, not less than in the capital city of the Province, the saving help of the Government was manifest and they knew that they would not be left to die. No one who took part in carrying out that scheme of organisation is likely soon to forget it. As a consequence, throughout the famine the ordinary administrative staff was tripled or quadrupled, and an increased efficiency of supervision was maintained even in matters outside famine relief. This was abundantly evident in the census preparations, and it is reasonable to suppose that the business of the reporting of vital statistics participated in the generally superior control, and was at least as accurate, if not more so, than in ordinary years.

of the fact that the efficient and liberal organisation of relief prevented any serious deterioration in the condition of the people. One of the reasons given in the Famine Report is the high mortality of young children. In 1897 the birth-rate had naturally declined to a very small figure, and in the first part of 1898 the people had still not recovered from the hardships which they had sustained, and for the year as a whole the number of children born was much below normal. But in 1899 this was succeeded by a sudden rebound, and the birth-rate rose to 47. During this year, taking the number of married women between 15 and 40 at the present census, 290 in 1,000 had children. Consequently at the commencement of the year 1900 there was in the population an abnormally large proportion of children under one year of age, and these have very weak lives. The ordinary death-rate of children under

<sup>&</sup>lt;sup>1</sup> Central Provinces Famine Report, 1899-1900, paragraph 286.

one year per 1,000 born in India is taken by Mr. Hardy as about 25 per cent. or 250 per mille. In England it is 147 per mille.1 It would be inevitable, then, that when subjected to exposure on relief works during the heat of the summer and to the diseases especially incidental to children which are caused by bad water, such as diarrhœa and dysentery, large numbers of infants should die. And such mortality can scarcely be considered as preventible, as it has practically nothing to do with the want of food, though the special efforts made to counteract it are detailed in the famine report. Infant mortality must of course be very high in all famines and there would ordinarily be no reason to consider it separately when examining the death-rate. In 1900, however, for the reasons already given it exercised a special influence. Out of a total mortality of 56.8 per mille 23.6 was of children under 5 years of age.2 The birth-rate of 1900 was also sustained at 31'9; this compares not unfavourably with ordinary years, and is due to the fact that the physical condition of the people was not very seriously impaired, but it no doubt also contributed to raise the number of deaths. It may be estimated that the abnormal infant mortality3 accounts for about one-eighth of the death-rate.

Another reason given in the famine reports for the high mortality both in 1807 and 1900 was the prevalence of malarial fever during the autumn months. This was not confined to the poorest classes, but was widely found among strata of the population who would not be ordinarily considered liable to be affected by famine. 'Apart from these there were hundreds and thousands of people with 'small incomes from trade or service, which they could not throw up to go on 'relief, but which at the high prices prevailing were insufficient to keep them in 'their normal standard of comfort.'4 There seems every reason to suppose that a prolonged series of bad years such as has been experienced in the Central Provinces must affect the resources even of the comparatively well-to-do classes of the population. And another factor to be remembered is the number of cases in which a single wage-earner has a large number of dependents to support, which is a result of the joint family system. If a man has to maintain five or six persons out of his earnings, a hundred per cent. rise in the prices of food-grains must affect him very seriously even though his income is 20 or 30 rupees a month. And to have such an income in the Central Provinces is to be, comparatively speaking, wealthy. On persons of smaller means the pressure would be still greater and the necessity of resorting to an inferior quality of food, with barely a sufficiency of that, would cause a deterioration in their ordinary state of health, and render them liable to succumb readily to attacks of malaria in the unhealthy autumn season. A certain part of the excessive fever mortality may perhaps be attributed to this cause. And it seems reasonable to suppose that in 1900 the liberal extension of gratuitous relief in the rains must have brought material assistance to many, who would otherwise have felt the pinch of privation, and by enabling them to have their children supported for a time by eating in kitchens, have materially contributed to reduce indirect mortality of the nature déscribed above.

<sup>1</sup> Newsholme's Vital Statistics, page 121.

The proper figure to take would be that for children under 2 years of age, but this is not available from the vital statistics; after 2 years of age the mortality of children is not especially high.

<sup>3</sup>That is the quantity in excess of what might ordinarily be expected in a famine, due to the specially high proportion of young children.

The districts which show large variations between the census figures. and those deduced from vital statistics are Saugor Difference between census and deduced population. -35,439 (8), Seoni -30,492 (9), Nimar +55,995 (17), Betul -24,653 (9), Chanda -46,040 (9), Bhandara -73,260 (11), Balaghat -34,227 (10), Raipur -85,255 (7), Bilaspur -105,934 (15). In all these except Saugor the difference may be partly accounted for by emigration either to Assam or Berar. It does not seem necessary to discuss in detail the causes of the variation in numbers in each district and state. The emigration returns are toouncertain to make it possible to frame estimates of any value as to the extent to which this cause has accounted for the decline in particular units. And asregards their future recovery I have Mr. Fuller's authority for saying that the deficiency in cropped area can with good seasons be made up much more rapidly than that of the population. The agricultural history of districts is also detailed in the famine reports with an authoritative knowledge to which I can make nopretension. All that need be done therefore is to point out some respects in which the census figures are of interest.

In Saugor the Banda Tahsil has suffered least, the decrease in population being there only 17 as against 19 in Rehli, and 24. Local figures of variation. and 26 in Saugor<sup>2</sup> and Khurai. In Damoh there is a very noticeable variation between the tahsils, Damoh having decreased only by 7 percent., while Hatta has fallen by 21. The Deputy Commissioner does not notice the tahsil figures, but one possible reason may be that the ordinary influx of labourers into Jubbulpore for the purpose of cutting the wheat crop had not taken place at the time of the census. The increase in the population of Damoh town may also have had some slight counteracting effect. It is curious that in Jubbulpore the Murwara Tahsil, which was on the whole most severely affected during the decade, has the smallest decrease of population, having lost by only 7 per cent., whereas for Jubbulpore<sup>2</sup> and Sihora the decrease is 12½ per cent. large increment of 4,677 persons in Murwara town may partly account for this. Another reason suggested by Mr. Robertson is that the ordinary immigration of labourers for the cutting of the wheat crop in the Sihora and Jubbulpore Tahsils had not taken place at the time of the census, and that this was accountable for the decline in the last two areas being larger than that in Murwara. The small decrease in both tahsils of Mandla is somewhat remarkable as compared with the rest of the Jubbulpore Division. The population of Mandla Tahsil has fallen only by 8½ per cent. and that of Dindori Tahsil by 4 per cent. Mandla was not severely affected by cholera except in the famine years, while in 1900 it escaped lightly. The Deputy Commissioner thinks that there may have been some immigration produced by the popularity of the ryotwari settlement in new villages. In Seonithe decline is about equal in both tahsils, Lakhnadon having lost by 10'7 and Seoni by 12:3 per cent. The reported deaths exceeded the births both in 1895; and 1896, and of course largely in 1897. Emigration is responsible for part of the decrease.

172. In Narsinghpur the loss of population is also nearly equally distributed between the two tahsils, Narsinghpur having lost by 14 per cent. and Gadarwara by 15 per cent. Deaths exceeded births for six years of the decade owing to severe epidemics

The figures in brackets show the percentage of the difference between deduced and census figures on the census population of 1901.

Excluding from computation the population of Saugor and Jubbulpore cities.



of cholera in 1891, 1894, 1895 and 1896. In Hoshangabad the Harda Tahsil has suffered least, having lost by 8.7 per cent. as against 9.2 in Hoshangabad, 10'1 in Sohagpur and 12 in Seoni-Malwa. The history of Hoshangabad seems to be similar to that of Narsinghpur, deaths having exceeded births in the same six years. The Deputy Commissioner thinks that there has been some emigration to Nimar and the latter district shows 31,233 persons born in Hoshangabad, but it is impossible to say how many of these are simply residents of the tract which was transferred from one district to the other in the constitution of the Harsud Tahsil. In Nimar the increase in Khandwa<sup>1</sup> Tahsil is 10'1 per cent., in Burhanpur<sup>1</sup> 21'2 per cent., and in Harsud 26'1 per cent. The increase is no doubt due, as stated by the Deputy Commissioner, to the large immigration from Khandesh, Berar and Holkar's territories. Of persons born in Berar 7,199 were enumerated at this census as against 1,783 in 1891, in Central India 21,037 as against 7,991, and in Bombay 16,385 as against 10,763. The actual numbers of persons who entered the district were no doubt much larger, but as they were famine refugees attracted by the more efficient arrangements for relief in the Central Provinces many died, and this contributed to the heavy death-rate which was remarked in Nimar in 1900. A number of new villages have also been founded on the ryotwari system in the Harsud Tahsil. In Betul the decline in the Betul Tahsil is 12 per cent., and in the Multai Tahsil 11 per cent. There was severe mortality in 1894 and 1895 from cholera and fever, and in both these years the reported deaths considerably exceeded the births. It is noticeable that nearly the whole decrease has been in the Chicholi, Bhaisdehi and Atner stationhouse circles, which include most of the forest tracts of the district. country has comparatively scarcely suffered at all. There was a great deal of emigration to Berar from the south of the district in 1897. The Deputy Commissioner notices the fact that the forest tribes refused to resort to relief in 1897 until they were so utterly enfeebled as to be past all hope of recovery. In Chhindwara there are noticeable variations between the different parts of the district. Chhindwara Tahsil has increased by 3.6 per cent., the Sausar Tahsil by 6, while the Jagirs have decreased by 11.8. There are no vital statistics for this last area. but the Deputy Commissioner thinks that there was a certain amount of immigration from the Jagirs into the Khalsa portion of the district in 1900, and this may also have been the case in 1897.

Hinganghat Tahsil by 14.8 per cent., while the Arvi Tahsil has gained by 4.8 per cent. There has been increased immigration from Chanda and Bhandara, the figures being 11,943 and 8,095 respectively as against 10,687 and 5,246 in 1891, but a decrease in immigration from Nagpur from 32,647 to 28,570 persons. Deaths exceeded births in every year from 1894 to 1897. In Nagpur the Nagpur Tahsil, excluding Nagpur and Kamptee cities, has lost by 3.4 per cent., the Umrer Tahsil by 8.6 per cent., and the Ramtek Tahsil by 3 per cent., while the Katol Tahsil has increased by 3.5 per cent. As in Wardha, deaths exceeded births in all years from 1894 to 1897, besides of course in 1900. In Chanda the Sironcha Tahsil has increased by 22 per cent. It had good crops in 1897 and owing to the high prices the people must have realised large profits from their sale. The Warora Tahsil has lost by 7 per cent., Chanda by 12 per cent., and Brahmapuri by 20 per cent, the

Excluding the population of Khandwa and Burhanpur cities

#### APPENDIX.

List of changes in area and population due to the transfer of territory from one district to another since 1872.

- (a) In the year 1873 a portion of Katangi Tahsil, with an area of 533 square miles and a population of 120,999 persons, was transferred from Seoni to Balaghat, and the Bordha Taluka, with an area of 215 square miles and a population of 10,032 persons, from Betul to Hoshangabad.
- (b) In 1874, four talukas of the Upper Godavari District, vis., Sironeha, Noogur, Albaka and Cherla, with an area of 1.053 square miles and a population of 24,425 persons, were transferred to the Chanda District; and the two remaining talukas of Bhadrachellum and Rakapally, with an area of 873 square miles and a population of 27,695 persons, to the Madras Presidency, the Upper Godavari District being abolished.
- (c) In 1875 Bareli, an uninhabited village with an area of '59 square mile, was transferred from Betul to Chhindwara, and mauza Barelipar with an area of 2'04 square miles and a population of 133 persons from Chhindwara to Betul.
- (d) In 1881 Dhaniajhoni, a village with an area of 1.65 square miles and a population of 31 persons, was transferred from Mandla to Balaghat.
- (e) In 1888 Pothia and Jaitpuri, villages with an area of 2'59 square miles and a population of 262 persons, were transferred from Sconi to Mandla.
- (f) In 1889, 8 villages, viz., Amodha, Piparia, Lutmara, Udaipur, Tendupani, Khamaria., Khapa and Jamania, with an area of 10.25 square miles and a population of 1,303 persons, were transferred from Mandla to Sconi.
- (g) In 1892-93 a forest area of 15'55 square miles was transferred from Nagpur to Seoni and Chhindwara and another of 4 square miles from Sconi to Nagpur.
- (h) In 1893-94 a forest area of 6.7 square miles was transferred from Nagpur to Seoni and another of 7.5 square miles from Sconi to Nagpur.
- (i) In 1894-95 an area of 22 square miles was transferred from Hoshangabad to Bhopal, Central India.
- (j) In 1896 a portion of Harda Tahsil comprising an area of 571.51 square miles and a population of 32,458 persons was transferred from Hoshangabad to Nimar to form the Harsud Tahsil.
- (k) In 1896-97 a forest area of 1.10 square miles was transferred from Nagpur to Chhindwara.
- (1) In 1897-98 a forest area of 1.90 square miles was transferred from Hoshangabad to Betul.
- (m) In 1898 Jatasondha, a hamlet of Jogisondha village, with an area of 2.6 square miles and a population of 32 persons, was transferred from Mandla to Balaghat.

<sup>&</sup>lt;sup>2</sup> The above list has been compiled from reports received from districts. It has been printed as it seems desirable to have it for reference, and no general record seems to be maintained.

# CHAPTER IX.

### CASTE.

The time is come, the walrus said,

To talk of many things.

Of shoes, and sticks, and sealing-wax,

Of cabbages and kings.

And why the sea is boiling hot,

And whether pigs have wings.

176. Under the directions of the Census Commissioner an attempt has been made in this chapter to give a general sketch Scope of the chapter. of the caste system as a social organisation, with a view to placing on record in an accessible form some description of the main phenomena of the system, and of the theories which have been advanced to account for them, as a basis for the Ethnographic Survey. The materials, so far as the castes of the Central Provinces are concerned, have been obtained from the replies to a short set of questions, selected from those on which the Ethnographic Survey of Bengal was conducted, and which were circulated to District Officers last year with the request that the information required in them might, as far as possible, be collected for all important castes in the district. The results have exceeded expectation, and a number of officers have devoted a considerable portion of their time to making investigations on the subject. Among those who sent in the best replies were the following:-Messrs. Kanhaya Lal, Deputy Inspector of Schools, Betul; Jeorakhan Lal, Deputy Inspector of Schools, Bilaspur; Gokul Prasad, Naib-Tahsildar, Dhamtari; Ganga Prasad, Forest Divisional Officer, Betul; Kalyan Chand, Manager, Court of Wards, Betul; Sunder Lal and Ganga Singh, Extra-Assistant Commissioners, Saugor; Baikunth Nath Pujari, Extra-Assistant Commissioner, Sambalpur; Mohan Chandra Chatterji, retired Extra-Assistant Commissioner, Jubbulpore; Pandurang Lakshman Bakre, Pleader, Betul; J. N. Sil, Pleader, Seoni; K. B. Gupta, Pleader, Narsinghpur; Habibulla, Pleader, Burhanpur; Kesheo Rao, B. A., Head Master, Neill City High School, Nagpur; Achyut Sitaram Sathe, Extra-Assistant Commissioner, Nagpur; Maroti Ganesh, Deputy Inspector of Schools, Nagpur; A. Hunt, Forest Divisional Officer, Bastar; and R. S. Sheorey, Superintendent, Chhuikhadan. Some notes were also received from Assistant Commissioners Mr. Bathurst, Mr. Khan and Mr. Nunn; from Mr. Percival, Assistant Conservator of Forests, and Mr. Langhorne, Forest Ranger; and from two gentlemen engaged in Missionary work-Revd. A. Wood of Chanda, and the Revd. E. M. Gordon of Mungeli, whose paper on the Satnami Chamars and other castes has been accepted for publication in the Asiatic Quarterly Review. And some admirable notes on the Gonds have been collected by Mr. A. E. Nelson, Assistant Commissioner, and will, it is hoped, also be published by this means. A special acknowledgment is also due to my

Assistant, Mr. Hira Lal, who has been able to add from his own knowledge no inconsiderable amount of information to that contained in the ethnographic replies, and whose services have also been of very great value in collating materials and ascertaining the meaning of names. Owing to the disinterested efforts of the above officers and of a number of others, it would have been easy to fill a chapter with ethnographic detail. Instead of this, as has already been stated, an attempt has been made at a general description, following the lines of the Introduction to the Tribes and Castes of Bengal. In doing this, it cannot be hoped that many mistakes of detail have not been made; but this is not a matter of very serious moment, as the contents of this chapter will in a few years be superseded by the results of the Ethnographic Survey; and it may be expected that where there are mistakes they will be pointed out, so that they may be checked and corrected during the course of the survey. Some apology is perhaps also necessary for the quantity of rather wild conjecture contained both in this chapter and that on religion, in view of my small acquaintance with the subject, and the very insufficient amount of reading which I have been able to accomplish. But a considerable part of this chapter has been read in manuscript to Mr. Risley, with a view to the suggestion of excision where desirable, and has been passed by him. And, again, the Ethnographic Survey will afford an opportunity for the criticism and amendment of theories. And, finally, the making of apologies for the contents of a chapter involves two assumptions; in the first place, that what has been written will be read, and in the second place, that it will be taken seriously. And perhaps it is simpler to make neither assumption and to offer no apologies. And though in reading over what one has written, the fable of the earthen and brass pots is apt to recur with unpleasant significance, there is no time for second thoughts in a Census Report.

177. The two main ideas denoted by a caste are a community of personsfollowing a common occupation, and a community whose members marry only among themselves. Neither of The meaning of the term these will, however, serve as a definition of a caste. In some castes the majority of persons have abandoned their traditional occupation and taken to others. Brahmans and Rajputs are well-known instances; there are more Brahmans who are land-owners or engaged in Government service than there are Brahman priests. Rajputs were originally soldiers; but in the case of most of them there is no longer a market for their services in this capacity, and they are now principally agriculturists. Since the introduction of machine-made cloth has reduced the profits of hand-loom weaving, large numbers of the weaving castes have been reduced to manual labour as a means of subsistence; and several other instances could be given. Again, several castes have the same traditional occupation; forty-one of the castes of the Central Provinces are classified. as agriculturists, eleven as weavers, seven as fishermen, and so on. Distinctions of occupation, therefore, are not a sufficient basis for a classification of castes-Nor can a caste be simply defined as a body of persons who marry only among themselves, or as it is termed an endogamous group; for almost every important caste is divided into a number of sub-castes which do not marry and sometimes do not eat with each other. But it is the distinguishing and peculiar scature of caste as a social institution that it splits up the people into a multitude of these divisions and bars heir intermarriage; and the real unit of the system, and the basis of the fabric of Indian society, is this endogamous group or sub-caste.

178. Logically, therefore, a complete caste table should perhaps give the totals for every sub-caste, and an attempt was at first The sub-caste the real unit. made to do this in 1891. But their number is so great and the people themselves are frequently so ignorant of their own divisions, that it would be practically impossible to obtain a correct record; and even if it could be obtained, and setting aside the question of the cost of compilation, the result would present such a mass of detail as to be bewildering rather than instructive. In the Central Provinces alone 1,620 sub-castes have been counted up from the replies to question papers received. Nor is there any real necessity for such a For though in some cases one sub-division of a caste looks down upon another, on the ground of some difference of occupation, of origin, or of abstaining from or partaking of some article of food, these distinctions are usually confined to their internal relations and seldom recognised by outsiders. For social purposes, the caste, consisting of a number of these endogamous groups, generally occupies the same position, determined roughly according to the respectability or otherwise of its traditional occupation or extraction.

179. It has been seen that a definition of caste cannot be obtained from community of occupation or intermarriage; nor would Disensity of nomenclature. it be accurate to say that every one must know his own caste, and that all the different names returned may be taken as distinct. Central Provinces table as at first compiled contained 931 names even after a certain amount of classification had been done in local offices, and these have been reduced in the final table to 226 main castes comprised in the five religions-Hindu, Animist, Musalman, Jain and Sikh-which recognise caste. The difficulties which arise in the attempt to determine what a caste is, may be illustrated by mentioning the different kinds of names which are eliminated in The caste of classification. In some cases synonyms are commonly used. pan growers and sellers is known indifferently as Barai, Pansari or Tamboli. The great caste of Ahirs or herdsmen has several synonyms—as Gaoli in the Northern Districts, Rawat or Gahra in Chhattisgarh, Gaur in Sambalpur, and Golkar among Telugus. Lohars are also called Khati and Kammari; Masons are called Larliia, Raj, and Beldar. The more distinctly occupational castes usually have different names in different parts of the country, as Dhobi, Warthi, Baretha, Ujir, and Parit for washermen; Basor, Burud, Kandra, Bajdar, and Supalbhagat for bamboo-workers; and so on. Such names may show that the sub-divisions to which they are applied have immigrated from different parts of India, but the distinction is generally not now maintained, and many persons will return one or other of them indifferently. No object is gained, therefore, by distinguishing them in classification, as they correspond to no differences of status or occupation, and at most denote groups which do not intermarry, and which may therefore more properly be considered as sub-castes.

obtain a correct classification of the people according to their place of origin.

Nomenclature no guide to their place of origin. For though the Hindustani barber may be called Nai, the Marathi barber Mhali, and the Oriya barber Bhandari, this difference of nomenclature is preserved only in some

That is, assuming that the non-Aryan tribes are included in the caste system, which is necessary at any rate for the purposes of classification. Caste is not an institution of the Mahomedan religion, but in practice it has been adopted by the lower classes of Mahomedans. Some discussion as to whether the caste system and the Hindu religion should not scientifically be taken as co-ordinate terms is contained in the chapter on religion.

cases and not in all. Several castes, more specially in Betul and Chhindwara, have sub-divisions such as Malwi or Marwari, Berari, and Pardeshi or Gangapari, which signify that the different sub-castes are immigrants from Central India, Berar or Bombay, and Northern India, who have here met on common ground. In others, as Barhai, Kalar, and Lohar, one term is commonly used in all localities, irrespective of racial distinctions. For a correct ethnical classification according to caste it would, therefore, be necessary in many cases to descend to sub-castes; and as this cannot be done, it is useless to draw distinctions based only on difference of names.

181. Titles or names of offices are also not infrequently returned in the caste column, usually by the lower castes, who consider that in Return of titles. this way they will to some extent exalt their position and, perhaps, conceal their origin. Kotwar was entered in the schedules of several districts and has been classified under the caste which generally holds the office of village watchman in the localities in question-as Chadar in Saugor and Damoh, Dahait in Jubbulpore, Balahi in Narsinghpur and Hoshangabad, Mehra in Chhindwara and Wardha, and Ganda in Kanker and Bamra. In one or two districts it is stated that there is a separate caste of Kotwars who marry with each other. It is not unlikely that this is the case, as several castes have been formed from the holders of village offices in a similar manner. useless to classify the Kotwars separately, because those of one district would not belong to the same caste as those of another. And the returns are probably incomplete. Some of the Kotwars may have been shown as belonging to their real caste, while in other cases persons belonging to different castes, but holding the office, may also have returned themselves by the name. Until, therefore, the Kotwars can be definitely recognised as a caste in particular districts, it is more off. correct to take them as a sub-caste of the one from which they have split of set as Other terms of this sort are Sais, returned by Chamars or Mehras employed onak grooms; Mankar, a title used by Korku Kotwars in the Charwa tract; Bhun Its; or Bhumka, the name of the village priests or exorcists in several districtions. Darwan or door-keeper, another title taken by village watchmen; Naik, a projectice, sional name applied in Chanda to Gonds who were formerly in military and elsewhere principally used by Banjara headmen. Naidu and is said to be a family names or titles used by certain Telugu castes. Naid num is said to be a corruption of Naikdu, which means a leader, and Mudliy tion, as 'Mudli' is the Tamil for 'first.' Most even the Naidus of the Central Provinces are believed to be really Baljis or we Balijas, a caste which does not bear a very high repute in its native place, a labord the Mudliyars to be Vellalans. In both cases the members prefer to give / Athese names or simply the designations Tamil or Telugu, in preference to that asteof their proper caste. Other castes also sometimes return titles as Sesodiya, osevene of the most ancient clans of Rajputs, Agnihotri (the performer of the hom sufficiacrifice) and Upadhya (a teacher) used by Brahmans, Bharthi (the most resped asctable of the ten orders) by Gosains, and so on. The reasons for the entry of an & such names are probably the same as those already given. ambe

182. In some cases cial ithe names of sub-castes are returned instead of those of the name caste, because the members bearing them consider that is of they are more dignified or respectable. The Kanaujia Brahmans prefer the remaining them consider that are more dignified or respectable. The Kanaujia

pre-eminent position in the caste. Jaiswara Chamars think that they will conceal their identity by giving the first name. Garhewal Mehras, the sub-caste which has come from Garha near Jubbulpore, do the same thing. The Thethwar Rawats or Ahirs will not clean household cooking vessels, and therefore look down on the rest of the caste, and prefer to call themselves by this designation. 'Theth' means 'exact' or 'pure,' and 'Thethwar' is one who has not degenerated from the ancestral calling. Salewars are a sub-caste of Koshtis who work only in silk, and hence assert a social superiority. The Rathor sub-caste of Telis in Mandla have abandoned the hereditary occupation of oil-pressing and become landed proprietors. They now wish to drop their own caste and to be known only as Rathor, the name of one of the leading Rajput clans, in the hope that in time it will be forgotten that they ever were Telis, and they will be admitted into the community of Rajputs. It occurred to them that the census would be a good opportunity of advancing a step towards the desired end, and accordingly they telegraphed to the Commissioner of Jubbulpore before the enumeration, and petitioned the Chief Commissioner after it had been taken, to the effect that they might be recorded and classified only as Rathor and not as Teli; this method of obtaining recognition of their claims being, as remarked by Mr. Fuller, a great deal cheaper than being weighed against gold.

On the other hand, a common occupation may sometimes amalgamate castes originally distinct into one. The sweep-Amalgamation of originally distinct castes into one. er's occupation is a well-defined one, and under the generic term of Mehtar are included members of two or three distinct castes as Dom, Bhangi and Paki, as well as the Mahomedan sweepers or Lalbegis; the word Melitar means a prince or headman, and it is believed that its application to the sweeper by the other servants is ironical. It has now, however, been generally adopted as a caste name. a wide term applied to members of what are held by Mr. Risley to be distinct castes, as Agarwal and Oswal. But for purposes of classification, it is essential to treat it as a caste, for over a hundred sub-castes have been returned, all of whom are called Banias in the Central Provinces, and many of which are simply territorial or local divisions. Similarly, Darji is held by Mr. Ibbetson to be simply the name of a profession and not that of a caste. But it is now a true caste in the Central Provinces, though, as is shown by its section names, of mixed and probably recent origin. Sometimes members of one caste following a special occupation may be formed into a sub-division of another whose calling they have Thus there are Gondi Lohars and Gondi Barhais and a Mehra subcaste of Mhalis or barbers. Telis who have taken to shop-keeping in the western districts are called Teli Banias and may in time become a sub-division of that And the processes both of separation and amalgamation are still going on.

184. It would appear, then, that no precise definition of a caste can well be formulated to meet all difficulties. In classification, each doubtful case must be taken by itself, and it must be determined, on the information available, whether any body of persons, consisting of one or more endogamous groups, and distinguished by one or more separate names, can be recognised as holding, either on account of its traditional occu; ation or descent, such a distinctive position in the social system, that it should be classified as a caste. But not even the condition of endogamy can be accepted as of universal application; for Vidurs, who are considered to be descended

from Brahman fathers and women of other castes, will, it is believed, though now marrying among themselves, still receive the offspring of such mixed alliances into the community; in the case of Gosains and Bairagis, who from being religious orders have become castes, admission is obtained by initiation as well as by birth; some of the lower castes will freely admit outsiders; and in parts of Chhattisgarh I have been informed that social ties are of the laxest description, and that intermarriages of Gonds, Chamars, and other low castes are by no means infrequent. But notwithstanding these instances, the principle of the restriction of marriage to members of the caste, besides being the mainspring of the system, is so nearly universal as to be capable of being adopted as a definition.

- often been pointed out, the population of the Central Pro
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  Constitution of the population of the population of the population, having been recruited by immigration from the countries surrounding it on all sides. Seven main divisions of the people may perhaps be distinguished according to the direction from which they have come, and may be stated as follows.
- The tribes.

  The plains by the superior industry and enterprise of the immigrants, and have retired to the hills and forests. But they still constitute about a quarter of the whole population and not less than ten per cent. of that of any district except Saugor and Nagpur.
- 187. (b) Immigrants from the north and north-west who form the bulk of the population of Saugor, Damoh and the Nerbudda. Immigration from the north. Valley, and the open country of Mandla and Seoni. has been stated in the chapter on language, two vernaculars are spoken in these districts, and it may be the case that there have been separate streams of immigration from North-Western and Northern India, possibly at different periods of time. It may be offered as a conjecture that the Eastern Hindi of Jubbulpore and Mandla is a relic of the Haihaya dynasty which ruled there in the 11th and 12th centuries. It is stated also in the Gazetteer that the Nagpur Province was at this time under the dominion of the Pramaras, who were viceroys of the The dialect of the Ponwars in Bhandara and Balaghat is Jubbulpore rulers. Eastern Hindi, and it appears probable, on this account, that they came from the north through Jubbulpore and Seoni and not from the west, as in the latter case they might have been expected to speak Bundeli or Rajasthani. may then be a relic of this Pramara dynasty. Lastly, Chhattisgarhi is also-Eastern Hindi, and must have been the language of the Haihaibansi dynasty of Ratanpur, which is considered to date from a period shortly after the commencement of the Christian era. There may be facts, of which I am not aware, tonegative the above theory; but if correct it would show that there were two periods of immigration, that represented by Eastern Hindi probably at a much earlier period than the other; and would incidentally account for the abandonment by the Ponwars of Bhandara and Balaghat of almost all traces of their ancestral customs and restrictions.

Central Provinces Gazetteer, Introduction, page liii.

- 188. (c) Immigrants from Central India and Khandesh into Nimar, Betul and parts of Hoshangabad, Narsinghpur and Chhindwara, as represented by the distribution of Rajasthani and the castes speaking it. The Bhoyars and Kirars have come south into Wardha and Nagpur. According to the traditions of the castes, this influx took place two or three centuries ago. Parts of Nimar were held by Rajput princes at a period long anterior to this, and from their intermarriages with the Bhils some Bhilala families are said to trace their descent; but Forsyth considers that the country was not at this time peopled by Aryan immigrants to any considerable extent.
- 189. (d) Maratha immigrants from Berar and Bombay into the Maratha districts and the southern tahsils of Betul and Chhindwara. The distinguishing feature of the entry of the Marathas is, perhaps, that they came as sovereigns; and owing to the comparatively recent date of their immigration, at the beginning of the 18th century, never completely lost connection with their countrymen in Bombay. As a consequence their caste composition appears to have changed little since their immigration.
- 190. (e) Telugu castes in the Sironcha and Chanda tahsils of Chanda and the south of Bastar. There are also a number of Telugus in Nagpur and Kamptee cities, perhaps owing to the fact that Madras troops have been stationed at Kamptee. The Telugu castes of Chanda appear to present noticeable differences in nomenclature from those of Madras, and have probably therefore severed connection with them for a considerable period of time.
- in the chapter on language; it may be conjectured that the Hindu immigration into the country took place many centuries ago, when the Haihaibansi dynasty of Ratanpur rose into power. Since then they have probably been cut off from all relations with other parts of India. The Chhattisgarhi Brahmans form a class apart, and up-country Brahmans will have nothing to do with them. There is apparently no graduated scale of social purity as in Upper India, but every one takes water from the hands of a Rawat or Ahir and from no other caste. Rawats are usually the household servants. The sentiments with which the Chhattisgarhis are regarded by their neighbours have found expression in the following well-known little rhyme:—

'That is the country of Chhattisgarh, where the Gond is King; every man 'has a fireplace below his bed,<sup>3</sup> and the leaf-pipe is never out of his mouth. 'First kick a Chhattisgarhi and then tell him what you want him to do.'4

<sup>&</sup>lt;sup>1</sup> The word Maratha is commonly used in two senses, to designate all the inhabitants of the country of Maharashtra or Bombay, and also as the name of a caste formed from military service. Here it has the first meaning, but afterwards the second one.

<sup>&</sup>lt;sup>2</sup> Since writing the above 1 see it stated in the Nagpur Settlement Report that the people of Nagpur have completely severed connection with those of Bombay. It is not to be supposed that I wish to dispute this authority; all that is meant is that the Maratha immigration was later than the others, and there has, therefore, been less time for the development of social peculiarities.

<sup>3</sup> To keep him warm owing to the scarcity of blankets.

<sup>•</sup> Wah hai Chhattisgarhi desh, Jahan Gond hai naresh, Niche gursi upar khat, Laga hai chongi ka that, Pahile juta pichhe bat, Tab ame Chhattisgarhi hat.

Chhattisgarhis have also some peculiarities in dress. The men, especially Chamars, wear only 'langotis' or short cloths passing under the legs and secured by a string round the waist. When they go to the northern districts they are called 'langotias.' Women wear the langoti and a dhoti over it, which on one side is so short as to expose the thigh, a form of attire which, it is stated, is elsewhere considered as very immodest. A favourite food of Chhattisgarhis is 'basi' or boiled rice, to which cold water is added after cooking; the rice is pounded by the hand so as to dissolve it in the water, and the mixture is then left standing during the night and drunk cold in the morning. The Chhattisgarhis are said to consider that rice cooked and eaten in the ordinary manner possesses heating qualities, having an injurious effect. Their peculiar method of cultivation called 'biasi,' by which the young rice plants are ploughed up when they are a few inches high, and left to take root again in the flooded fields, aroused a great deal of interest in the months of July and August 1899, when there was not enough rain for 'biasi' and nobody knew what would happen if it was omitted. question has not, I believe, been satisfactorily solved, as the rains finally failed completely, and all the rice died, whether 'biasi' had been done or not. recent years there appears also to have been a sprinkling of immigration into Chhattisgarh of the literary and mercantile castes of Upper India, who however do not mix with the general population.

- recruited principally by immigrants from Orissa, but also to some extent from Chota Nagpore. There seem to have been different periods of immigration from Orissa, dating from several centuries back. The Oriyas are great fish-eaters. A distinguishing trait in their personal appearance is the shiny look of the skin, which results from the universal use of oil on the body: this is supposed to be a preventive against malaria. The women rub themselves with powdered turmeric, which gives the skin a lighter colour. When they bathe, they do so clothes and all, and return home with the dripping garments hanging round their bodies.
- Strength of different constituents of population. The population according to caste; but a rough approximation may perhaps be made from language, subtracting in each case the proportion of non-Aryan tribes who have abandoned their own language and adopted the Aryan vernacular of the district. According to this method, the strength of the different divisions of population would be somewhat as follows:—

				Per cent. of population.
The tribes	***	•••	2,874,817	24
Immigrants from north and north-west			2,395,280	20
Immigrants from Central India and Khandesh		***	515,954	4
Maratha immigrants	•••	***	2,129,306	18
Telugu immigrants	•••	•••	112,381	1
Chhattisgarhis	•••	•••	2,673,927	23
Oriya immigrants	•••	•••	1,166,579	10
Europeans and other foreign races		•••	4,785	0.04

The above statement must be accepted subject to the qualification that no great degree of accuracy is claimed for it. Language has been shown by Mr. Risley to be no guide to race; the instance of the Bhoyars already given will

suffice to illustrate this; the caste claims a Rajput origin and speaks a dialect of Rajasthani, but it is quite possible that they may be the descendants of a non-Aryan tribe who have simply adopted the prevalent dialect of the locality.

Mr. Risley, however, tells me that a distinction may be made between what are called dominant and servient languages; where a caste or tribe uses the prevalent speech of a locality in which it resides or in which it has resided, no inferences whatever can be drawn as to race, because it may, as frequently happens, have simply adopted the language of its neighbours. But when a body of persons have a language or dialect which is not that of the locality in which they are found, then it may reasonably be concluded that at some time or other they must have lived in an area where it was the prevalent speech. fact that the Bhoyars speak Rajasthani shows nothing, because it is the dialect of Betul, and they could have learnt it there. But when we find that the Ponwars of Bhandara speak Eastern Hindi, and this is not known elsewhere in the south, it may be concluded that they must have formerly been in a country where it was the dominant tongue. And support is thus afforded to the hypothesis given above.

194. In accordance with the directions of the Census Commissioner, a rough division of castes has been drawn up according to The traditional theory of social status. But before proceeding to discuss this, it will be desirable to make a brief mention of the recent scientific treatment of the subject, especially as the two books in which this is contained-Mr. Risley's 'Tribes and Castes of Bengal' and 'Les Castes dans l'Inde,' an essay by a French writer, M. Émile Senart-are not in district libraries. The well-known traditional theory is that the Aryans were divided from the beginning of time into four castes-Brahmans or priests, Kshatriyas or warriors, Vaisyas or merchants and cultivators, and Sudras or menials and labourers-all of whom had a divine origin, being born from the body of Brahma; the Brahmans from his mouth, the Kshatriyas from his arms, the Vaisyas from his thighs, and the Sudras from his feet. Intermarriage between the four castes was not at first entirely prohibited, and a man of any of the three higher ones, provided that for his first wife he took a woman of his own caste, could subsequently marry others of the divisions beneath his own. In this manner the other castes originated. Kaivarttas or Kewats were the offspring of a Kshatriya father and Vaisya mother; the Karans or Kayasths of a Vaisya father and Sudra mother2; the Ambasthas or physicians of a Brahman father and Vaisya mother, and so on<sup>3</sup> Mixed marriages in the opposite direction of a woman of a higher caste with a man of a lower one were reprobated as strongly as possible, and the offspring of · these were relegated to the lowest position in society; thus the Chandals, or descendants of a Sudra father and Brahman mother were of all men the most It is easy to see the motive for this last rule; the law-makers desired that the higher castes should be kept free from mixed marriages, and this could not be attained if their women were permitted to marry out of their own class. It has been recognised that this genealogy, though in substance it may not improbably represent what actually happened, is, as regards the details, an attempt made by a priestly law-giver to account, on the lines of orthodox tradition, for a state of society which had ceased to correspond to them. man author of the Code of Manu did not approve of mixed marriages; but he

<sup>\*</sup> See chapter on Language for an explanation of the term Rajasthani.

<sup>&</sup>lt;sup>2</sup> Wilson's Indian Caste, Vol. I, page 440.

could not prevent them, and therefore he strove to regulate them in such a manner as to avoid, as far as possible, the mixture of classes, and preserve intact the hereditary constitution and privileges of his own order.

In the ethnographic description of the people of the Punjab, which forms the caste chapter of Mr. lbbetson's Census Report of 1881, The occupational theory. it was pointed out that occupation is the chief basis of the division of castes, which is no doubt the case; but a book published a few years afterwards-'A Brief Sketch of the Caste System of the North-Western Provinces and Oudh'-by Mr. J. C. Nesfield put forward the extreme view that the whole basis of the caste system is division of occupations, and that the social gradation of castes corresponds precisely to the different periods of civilisation during which their traditional occupations originated. Thus the lowest castes are those allied to the primitive occupation of hunting, Pasi, Blar, Bahelia, because the pursuit of wild animals was the earliest stage in the development of human industry. above these come the fishing castes, fishing being considered somewhat superior to hunting, because water is a more sacred element among Hindus than land, and there is less apparent cruelty in the capturing of fish than the slaughtering of animals; these are the Kahars, Kewats, Dhimars and others; above these come the pastoral castes-Ghosi, Gadaria, Gujar and Ahir, and above them the agricultural castes following the order in which these occupations were adopted during the progress of civilisation. At the top of the system stands the Rajput or Chhatri, the warrior, whose duty it is to protect all the lower castes, and the Brahman who is their priest and spiritual guide. Similarly, the artisan castes are divided into two main groups; the lower one consists of those whose occupations preceded the age of metallurgy, as the Chamars and Mochis or tanners, Koris or weavers, the Telis or oil-pressers, Kalars or liquor-distillers, Kumhars or potters, and Lunias or salt-makers. The higher group includes those castes whose occupations were coeval with the age of metallurgy, that is, those who work in stone, wood and metals, and who make clothing and ornaments, as the Barhai or worker in wood, the Lohar or worker in iron, the Kasera and Thathera, brass-workers, and the Sonar or worker in the precious metals, ranking precisely in this order of precedence, the Sonar being the highest. The theory is still further developed among the trading castes, who are arranged in a similar manner, beginning from the Banjara or forest trader, the Kunjra or green-grocer, and the Bharbhunja or grain-parcher up to the classes of Banias and Khatris or shop-keepers and bankers."

'doctrine which divides the population of India into 'doctrine which divides the population of India into 'Aryan and. Aboriginal. It presupposes an unbroken 'continuity in the national life from one stage of culture to another, analogous to 'what has taken place in every other country in the world whose inhabitants 'have emerged from the savage state. It assumes, therefore, as its necessary 'basis the unity of the Indian people. While it does not deny that a race of 'white-complexioned foreigners, who called themselves by the name of Arya, 'invaded the Indus valley viâ Kabul and Kashmir some four thousand years ago, 'and imposed their language and religion on the indigenous tribes by whom they found themselves surrounded; it nevertheless maintains that the blood imported 'by the foreign race became gradually absorbed into the indigenous, the less

Brief Sketch of the Caste System of the North-Western Provinces and Oudh, pages 8 to 39.

' yielding to the greater, so that almost all traces of the conquering race eventual-'ly disappeared, just as the Lombard became absorbed into the Italian, the 'Frank into the Gaul, the Roman of Romania into the Slav, the Greek of 'Alexandria into the Egyptian, the Norman into the Frenchman, the Moor of 'Spain into the Spaniard; and as the Norwegians, Germans, &c., are at this day becoming absorbed into Englishmen in North America, or as the Portuguese of India have already become absorbed into Indians. I hold that for the last 'three thousand years at least no real difference of blood between Aryan and 'aboriginal (except perhaps in a few isolated tracts, such as Rajputana, where 'special causes may have occurred to prevent the complete amalgamation of 'race) has existed; and the physiological resemblance observable between the 'various classes of the population, from the highest to the lowest, is an 'irrefragable proof that no clearly-defined racial distinction has survived—a kind 'of evidence which ought to carry much greater weight than that of language, 'on which so many fanciful theories of ethnology have lately been founded. 'Language is no test of race, and the question of caste is not one of race at all 'but of culture. Nothing has tended to complicate the subject of caste so much 'as this intrusion of a philological theory, which within its own province is one of 'the most interesting discoveries of modern times, into a field of enquiry with 'which it has no connection. The "Aryan brother" is indeed a much more 'mythical being than Rama or Krishna or any of the popular heroes of Hindu 'tradition, whom writers of the Aryan School have vainly striven to attenuate into 'solar myths. The amalgamation of the two races, the Aryan and the Indian, had been completed in the Punjab before the Hindu, who is the result of this 'amalgamation, began to extend his influence into the Ganges valley, where by 'slow and sure degrees he disseminated among the indigenous races those social and religious maxims which have been spreading wider and wider ever since 'throughout the continent of India, absorbing one after another, and to some 'extent civilising every indigenous race with which they are brought into contact, raising the choice spirits of the various tribes into the rank of Brahman or 'Chhatri, and leaving the rest to rise or fall in the social scale according to their 'capacities or opportunities,'

This is the most complete expression of the occupational theory. The objection to it is, as has been pointed out in 'Les Castes Objections to Mr. Nesfield's dans l'Inde,' that if division of occupation alone is a cause sufficient to account for the phenomena of caste, these latter would necessarily be found in many other countries besides India; and though Mr. Nesfield himself felt this and has adduced instances from Athens, Egypt, Anglo-Saxon England, and other communities, which he considers to prove the widely extended prevalence of the caste system, these are really nothing more than divisions due to the contact of conquering and conquered races, or the formation of hereditary classes of nobles and priests. Moreover, according to Mr. Nesfield's theory, the division must have begun in the lowest classes and extended upwards; whereas everything shows that it commenced from above and was imposed on the inferior castes or adopted by them in imitation of the Brahmans and Rajputs, their social superiors. It obviously was not the Sudra himself who evolved the proposition that it was his duty in life to serve the higher castes, or the Chamar who told them that they would be defiled by touching him. Finally, the theory appears to credit the Hindus at the dawn of history with that detailed recognition

of the successive stages of progress from barbarism to civilisation, which has been only lately deduced from modern researches into anthropology. But though later authorities have discarded Mr. Nesfield's theory, his essay is admitted to be a most interesting and original contribution to the literature of the subject.

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108. In his Introduction to the 'Tribes and Castes of Bengal,' Mr. Risley shows that difference of race and difference of colour Mr. Risley's theory of race. were the foundation of the Indian caste system or division of the people into endogamous units; and the essay already mentioned, 'Les Castes dans l'Inde,' gives an admirable and luminous sketch, summarising and collating the previous literature on the subject, of the features marking the entry of the Aryans into In dia and their acquisition of the country. What follows is a condensation of this: 'Caste is not definitely mentioned in Vedic literature; 'the word "varna," literally "colour," which is afterwards used in speaking of 'the four castes, distinguishes in the Vedas two classes only. These are the "Arya varna" and the "Dasa varna"—the Aryan race and the race of enemies. 'In other passages the Dasyus are spoken of as black, and Indra is praised for 'protecting the Aryan colour. In later-literature the black race "Krishna varna" 'are opposed to the Brahmans, and the same word is used of the distinction between 'Aryas and Sudras. The word "varna" was thus used in the first place not 'of four castes, but of two hostile races, one white and the other black. The-'division of the four castes in later literature does not proceed on equal lines. 'There were two groups, one composed of the three higher castes, and the other of the Sudras or the lowest. The higher castes constituted a fraternity into which admission was obtained only by a religious ceremony of initiation and investment with the sacred thread. The Sudras were excluded, and could take 'no part in sacrifices. The punishment for the commission of the gravest 'offences by a Brahman was that he became a Sudra, that is to say, an out-'cast. The killing of a Sudra was an offence no more severe than that of 'killing certain animals. 'A Brahman was permitted, without committing an 'offence, to take from a Sudra property sufficient to pay the dues of his teacher. 'A Sudra was prohibited by the severest penalties from approaching within a cer-'tain distance of a member of any of the higher castes. The antithesis between 'Arya and Sudra, Arya comprising the three higher castes, runs through the 'literature of the Brahmanas. The Sudras were then not merely the lowest of 'the four castes, but a separate and inferior race.'

'distinguished; but there are three classes—the priests, the chiefs, and the people—among whom the Aryans were comprised. The people are spoken of in the plural as the clans who followed the chiefs to battle. The word used is "Visha." One verse speaks of the "Vishas" (clans) bowing before the chief (Rajan) who was preceded by a priest (Brahman). The conclusion to be drawn is that the Aryans in the Vedas, like other early communities, were divided by rank or occupation into three classes—priests, nobles, and the body of the people. There was also a further and probably endogamous set of divisions into tribes. As they entered India they came into contact with and subdued the non-Aryan races who inhabited the country. These are the Dasyus or the black and hostile people of the Hymns. They were reduced to subjection but not exterminated. When the Aryans began to settle in the land, which they did at first after a pastoral fashion, the subject race or such

'part of them as did not retire before the invaders into the still unconquered 'interior, formed a class of menials and labourers, hewers of wood and drawers of 'water, as the Amalekites were to the children of Israel. The extent of the 'country over which they spread prevented the Aryans from forming compact 'city states as was the case in Greece and Italy. They retained their tribal consti-'tution, and the classes of priests and nobles increased in power, and tended to 'become hereditary orders. When they settled down into villages and took to 'agriculture, the arts and handicrafts, as yet in a rudimentary condition, were 'despised by the conquerors as impure and left to the lower race. Whether this 'consisted solely of the subject Dravidian tribes, or whether there was already 'among the Aryans a class of slaves or outcasts who tended to amalgamate 'with them, cannot be determined. In the meantime intermixture with the 'black and despised Indians was avoided, and the Aryans married among 'themselves, being probably governed by a law of intertribal endogamy as has 'been held to be the case with the Greeks and Romans. Within the tribe there 'were further sub-divisions or clans who regarded themselves as sprung from a 'common ancestor, and the members of which married outside the limits of the The tribe or endogamous division probably also traced its descent to a 'common ancestor, but to one who was a great deal more remote, and the descent 'from whom did not prevent intermarriage.' It may be conjectured that in some cases the clans each under its head or leader settled in separate villages in one tract of country. The above is held to be the division which originated the theory of the four castes—the Brahmans or priests, Kshatriyas or princes and leaders, Vaisyas or the body of the people, who were shepherds and husbandmen in time of peace and soldiers in time of war, and the Sudras or the despised and servile class.

200. 'Gradually, though intermarriage was avoided, there sprang up further 'classes of mixed blood, who in turn created grades of The menial and artisan 'social superiority according to the comparative purity or 'otherwise of their extraction, and betook themselves to the most respectable 'occupations which were open to them, and which were the trades and handicrafts 'then practised. The rule of endogamy, originating in the tribal constitution, was 'adopted by the Brahmans and Kshatriyas as a means of increasing the exclusive-'ness of their own orders and preserving the purity of their descent. groups were formed among the body of the Aryans who were shepherds and 'agriculturists and by the mixed and servile classes below them; and these last, 'separated in the first place by different degrees of mixture of blood, tended, as 'these latter became too complex to be remembered, to re-arrange themselves on 'a basis of the occupations which they practised, and which had in the first place 'been adopted more or less in accordance with such distinctions. In this way the 'division of castes arose and was encouraged and fostered in every way by the who after a protracted struggle with the class of 'Brahman priesthood, 'Kshatriyas or nobles, had successfully asserted their claims to pre-eminence. 'The constitution of the caste, based primarily on community of descent and regulating marriage, adopted the communal feasts and ceremonies which had belonged to the more ancient constitution of the tribe. As the priesthood became dominant, the system was fortified and consolidated by a multitude of regulations as to food, water and bathing, and developed into a religious hierarchy with the Brahmans at the head. Its development was assisted by the dreamy 'and unpractical tendency of the Hindu mind and by the religious doctrine of

'metempsychosis, which held that a man's position in life was regulated by the 'sum of his good and evil actions in previous lives, and from which it might be 'deduced that attempts to better it would savour of impiety.' As new trades and industries arose, they fell naturally into line with the caste system and created new castes based on the heredity of occupations which was essential to their preservation; for in an unsettled state of society, and before the invention of acquired skill could only be transmitted by oral instruction, and such instruction could most easily be communicated from father to son. trade guilds of Europe during the middle ages resembled in some respects the artisan castes, though not so far as to afford any ground for the that heredity of occupations alone could supposition account for caste system. But an occupational caste has the same characteristics as a very strong trade guild, and it may perhaps be the case, that the credit for the preservation of the artistic knowledge and skill of the Hindus, during the cataclysms of the early Mahomedan invasions, should be attributed to the caste system. The non-Aryan tribes, adopting the civilisation of their conquerors, entered the social organisation by transforming into castes their existing tribal divisions. Their leaders were probably in some cases admitted into the Rajput clans, and their priests may have developed into the lower orders of Brahmans.

The law of Mirasi tenures in Madras is perhaps a survival of the social system of the early village community. Under it only a Survivals of the divisions in few of the higher castes were allowed to hold land, and the monopoly was preserved by the rule that the right of taking up waste lands belonged primarily to the cultivators of the adjacent holdings; no one else could acquire land unless he first bought them out. pariahs or impure castes were not allowed to hold land at all. stance I obtained from Mr. Slocock, but I have since found that it is also noticed by Sir Henry Maine. 'There are in Central and Southern India certain villages to which a class of persons is hereditarily attached, in such a ' manner that they form no part of the natural and organic aggregate to which the 'bulk of the villagers belong. These persons are looked upon as essentially 'impure; they never enter the village, or only enter reserved portions of it; and 'their touch is avoided as contaminating. Yet they bear extremely plain marks of their origin. Though they are not included in the village, they are an appendage 'solidly connected with it; they have definite village duties, one of which is the settlement of boundaries, on which their authority is allowed to be conclusive. 'They evidently represent a population of alien blood whose lands have been occupied by the colonists or invaders forming the community.'1 Henry Maine points out that in many cases the outsiders were probably admitted to the possession of land, but on an inferior tenure to the primary holders or freemen who formed the cultivating body of the village; and suggests that this may have been the ground for the original distinction between occupancy and nonoccupancy tenants. The fact that the kotwar of the village nearly always belongs to one of the impure castes may also be explained by the above passage, though as will appear subsequently the holding of the office generally gives him a rise in status.

The following extract from a description of the Maratha villages by Grant Duff<sup>2</sup> may be subjoined to this passage: 'The inhabitants are principally cultivators, and are now either Mirasidars or Ooprees. These names serve to distinguish

<sup>2</sup> Village Communities, page 127. 2 History of the Marathas, Volume I, page 25.

'the tenure by which they hold their lands. The Oopree is a mere tenant-at-'will, but the Mirasidar is a hereditary occupant whom the Government cannot 'displace so long as he pays the assessment on his field. With various privi-'leges and distinctions in his village of minor consequence, the Mirasidar has 'the important power of selling or transferring his right of occupancy at pleasure. 'It is a current opinion in the Maratha country that all the lands were originally 'of this description.'

It seems clear that the division of castes must have reached a comparatively advanced stage before the Aryans extended Subsequent multiplication of caste divisions. far into India, because though the details vary indefinitely, the main principles underlying the social gradation appear to be the same in most provinces, and it is highly improbable that they would have been arrived at independently by communities to a large extent cut off from communication For the subsequent expansion of the original and comparatively simple division according to occupations, into the enormous net-work of castes and sub-castes spread over India, several contributory causes have been enumerated by The principal ones may be taken to be the sub-division of occupations, and the migration and settlement of the people in different tracts of country: of these the latter may be noticed first, and it can well be seen that when the principle of endogamy was once established, the subsequent diffusion of the Aryans over India and the difficulties of communication produced an indefinite number of new groupings.

When one body of caste migrated into a fresh part of the country, they were cut off from connection with those who remained Effects of migration. behind and married among themselves. they also mingled with the indigenous tribes or were at any rate suspected of having done so. When a fresh batch of immigrants arrived, those who had come first can often have had no means of knowing whether these latter were really the persons who they pretended to be, and belonged to their own caste, or not, while on the other hand in some cases they themselves were suspected of having degenerated from the original stock. Consequently nobody cared to risk his social position by allying his family with strangers of whose identity or respectability he was doubtful, and two endogamous groups were formed. Several instances of the working of this principle can be found in the Central Provinces. castes in Chhattisgarh and Sambalpur have a sub-caste called Jharia (from jhar, a tree) which is the equivalent of 'jungly,' and seems to mean that they were the original settlers and have intermarried to some extent with the indigenous tribes. The sub-caste Kosaria in Chhattisgarh, derived from the old name of the country, and found in several castes, and also Deshkar in the Maratha country, may mean the same thing. The sub-caste Kanaujia, meaning those who came from Kanauj, the ancient capital of Oudh, runs through many castes, having sometimes been adopted, in Mr. Risley's opinion, by the lower castes in imitation of the higher ones,2 generally by those engaged in service. Similarly Jaiswar,3 derived from Jais, the name of a town in Oudh, is found in several castes. mans are of course divided into ten main divisions, corresponding to the names of different tracts of the north and south of India, and these are again further sub-divided as the Maharashtra Brahmans4 into the sub-castes of Deshasth

Tribes and Castes of Bengal, Introduction, page 71.
Tribes and Castes of Bengal, Art. Kanaujia.
Tribes and Castes of Bengal, Art, Jaiswar.
Wilson's Indian Caste.

(belonging to the country), applied to those living above the ghats in Bombay: Karhara or those living in the Karhar country south of Satara; Konkanasth or those of the British Konkan, the flat country round Bombay city; and Malwi or those living in Malwa. Similarly among the Panch-Gaur Brahmans the Kanaujia branch has the sub-divisions of Jijhotia, from Jajhoti, the old name of the country round Lalitpur and Saugor1; Sarwaria or those living beyond the river Sarju in the North-West Provinces2; Mathuria from Muttra; and Prayagwals or those of Allahabad. 'These last are the class of Brahmans who preside over bathing, ' sraddha, and other ceremonies which are performed on the banks of the Ganges. 'at Benares, and elsewhere along its course. They have an evil reputation for 'roguery and rapacity; and not finding it easy to intermarry with respectable Brahmans, there is a tendency among them towards endogamy.'3 This is therefore an instance of an endogamous group in actual process of formation, and though distinguished by a territorial name, of functional rather than local origin.

204. The names Malwi or Marwari, Berari or Dakhani, and Pardesi, Gangapari, or Uttariya, found in several castes in the Satpura Districts, Local names-contd. have already been instanced. Other names commonly found are 'Bundeli' or 'from Bundelkhand,' 'Narbaria' 'from Narwar,'4 'Nimari' 'of Nimar,' 'Deswali,' a name of a sub-caste of certain northern castes, and which in this case appears to mean those coming from the 'desh' or original home of the caste; 'Gujarati' 'from Gujarat'; Havelia, the name of the wheat-growing tracts of Jubbulpore and Damoh; Purabia or Eastern applied to immigrants from Oudh and Bihar. Some of these names are those of tracts of country, and others those of important towns or villages; but in these latter cases it seems probable that the town or village originally gave its name to the surrounding locality, and it is not necessary to conclude that all the members of the sub-caste bearing it resided only in one place. Thus the term Ratanpuria applied to certain sub-castes in Chhattisgarh probably does not mean that they lived in Ratanpur itself, but in the country governed from it. It seems probable that in a number of cases these names did not originate until the classes bearing them had left their homes and come into contact with other sub-divisions, when, as intermarriage was not allowed between thetwo groups, terms denoting the locality from which they had come were adopted to distinguish them. A native gentleman said to me, in speaking of his people, that 'when a few families of Khedawal Brahmans from Gujarat first settled in 'Damoh, they had the greatest difficulty in arranging their marriages. They 'could not marry with their caste-fellows in Gujarat, because their sons and ' daughters could not establish themselves, that is, could not prove their identity 'as Khedawal Brahmans; but since the railway has been opened, intermarriages 'take place freely with other Khedawals in Gujarat and Benares.' In this case it seems probable that if the settlement had taken place, say a century earlier, there would have been a fresh Damoh sub-caste of Khedawal Brahmans; and the difficulty mentioned, that of proving identity, is the one which accounts to a large extent for the formation of territorial sub-divisions. But this difficulty would not begin to exercise the potent influence which it did, until native society had already been arranged in a series of social strata, strictly defined and preserved by the principle of endogamy; and until it became equivalent to the commission

Connleyham's Ancient Geography of India, page 481.
Coocke's Ethnography, Art. Sarwaria.
Crocke's Ethnography, Art. Gangaputia.
A d'itrict of Gwalior State.

of social suicide to marry outside one's own caste. Other early societies have suffered from the same difficulties of communication as the Hindus, but they have not evolved the institution of local endogamous groups. It has been found generally that it is only when communities of different race and different colour are brought into contact, that the question of the prohibition of intermarriage assumes a preponderating importance; and it seems proper to conclude that the real and primary cause of the unique social institution which is known as the caste system was, as held by Mr. Risley, the meeting of the Aryan and Dravidian races in India.<sup>1</sup>

205. But it is not necessary to suppose that migration is an indispensable agent in the formation of territorial sub-castes. may probably arise in many cases after a caste has Formation of endogamous groups after local settlement. already settled in a particular district, if it happens to extend itself over a large area. In the arrangement of marriages, the influences already mentioned would come into force; and every one would prefer to sclect his connections from families living only a short distance away, and of whose respectability he was fully assured, rather than to enter into alliances with others from a distance, of whose recent history he was ignorant, and who might, for all he knew, have fallen into practices rendering them unworthy of his intimacy. A custom would grow up restricting marriages to the members of a caste living within a certain area, and such a custom, originating in convenience, would in process of time acquire a binding force. Thus the Kunbis are divided into the Tirole sub-caste in Nimar, Chhindwara, Wardha and Nagpur; the Dhanojes along the banks of the Wardha river; the Khaires in the rest of Chanda; the Khedules in the valley of the Wainganga; the Baones and Jhares in other parts of Bhandara; and the Lonhares in Betul.2 The Telis of Raipur and Bilaspur are similarly divided. And other instances could be found. Where the formation of local endogamous groups is subsequent to the settlement of the caste in a particular area, names would only be given after the groups had been formed, and therefore would usually be taken from places within the local area itself. which has arisen in classification may be given as showing how the multiplication of local sub-divisions was a necessary sequel of the caste system in a large and undeveloped country. A number of persons from Chanda were returned as Barwaik,' and this name not being known was referred to the Deputy Commissioner for report. The reply received was that the Barwaiks were a clan of Raiputs formerly residing in Orissa, who were brought to Nagpur by the Bhonslas, and adopted military service under them. But in the 'Tribes and Castes of Bengal' Barwaik is given as a sub-caste of Pans or Gandas. The names of sections or families quoted from Chanda are of the nature usually found among the lowest castes; and though it is possible that the coincidence may be accidental, still there seems good reason to fear that it is from these humble beginnings that the Barwaik sept of Rajputs in Chanda must trace its extraction. And it is clear that before the days of railways and the half-anna post, an imposture of this sort must have been practically impossible of detection. As a natural consequence marriage would be confined to the members of a caste living within a comparatively small local area.

It is believed to be M. Senart's view that endogamous groups were originally formed by the residens of single villages. But the names of sub-castes are not those of villages but of tracts of country, and of tracts of country extending all over India and not belonging only to the Punjab, where caste originated. If the local sub-caste was an error to the caste, all the names should be those of places in Northero India; but they are often the names of territories where the caste resides at present, thus showing that such divisions were formed after migrature.

\*\*Central Provinces Census Report. 1891, page 172.

206. An instance of the working of the process of sub-division may, perhaps,

Castes Still II.	ing a m	igratory	me.	
Devotees.			Tirmalle	118
			Waghya .	6
Aghori	•	35	Sarodi	1,180
Sanjogi	•••	97	Navri	
Vaishnava		1,891	314021	-3.
Bramhachari	•••	ົ້ <b>5</b>	Sunkar	895
Sadhu		Ω	Matkora	83
Ghamandi		108	Odde	562
Udasi	•••	227	Waddar	541
Pandaram	***		Gotephor	34
Sarbhangi	•••	7	Silawat	192
Basdewa	•••	707	Takara	··· 54
Harbola	•••	240	Murha	1,452
Pangul			Naughana	
	•••	24	Nunia	54
Dandigan	***	297	Nunia	3,118
Hardas	•••	172		
Chitrakathi 174		Hunters or Fowlers.		
Jangam	***	1,050		
Manbhao		774	Bahelia	··· 2,255
Nath		253	Shikari	305
Nanakshahi	•••	259	Pardhi	2,465
Satani		589	Moghia	0.0
~~···	•••	2-9		350

be found in the nomenclature of those classes whose avocations still force them to lead a wandering life—the religious mendicants, professional earthworkers or navvies, and fowlers or hunters. The variety of names in such cases is extremely confusing as shown in the marginal notes; it seems clear that many of these cannot really be endogamous divisions, because the number of persons

returning the name is so small that they could not arrange marriages among themselves; but they usually say they are distinct, and in process of time a good many of them may become so.

Local distribution seems then to be the main agent in the multiplication of caste sub-divisions, but as a rule it only forms sub-castes and not castes, even Hindu subt'ety having stopped short of holding that a man's social position must vary according to the district in which he lives. Out of 1,620 names of sub-castes which have been counted up from the replies received, and deducting 596 names, the meaning of which is unknown, 424 or 414 per cent. of the remainder are derived from locality; and to this cause should also perhaps be assigned all those cases in which a caste is called by a different name in different districts, which have been noted at the beginning of the chapter. For the original reason for their obtaining different names is simply that they resided in different parts of the country, and in some cases speak different languages.

207. Differences of occupation seem to be the principal basis of caste Occupation as a basis of distinctions and in many cases also of the formation of sub-castes. But in India when it is said that a man's social position is regulated by his occupation, the statement must be taken in a different sense from that which it bears in western countries. This will be sufficiently clear from the arrangement of castes according to social status, which has been made under the instructions of the Consus Commissioner, and which will be found in Statement No. I. Five main divisions are recognised; the first consists of those castes who claim to be directly descended from the three higher castes of the traditional system, and of a few others who have obtained a specially high position on account of the sanctity or importance of their occupations; the second, of those who are not twice-born, but who are socially pure enough for a Brahman to be able to take water from their hands; the third, of those from whose hands a Brahman cannot take water, but whose touch does not convey impurity, and who are permitted to enter Hindu temples. In the fourth group are placed the non-Aryan or Dravidian tribes. Most of these cannot properly be said to form part of the Hindu social system at all; but for practical purposes they are admitted and are considered to rank below all castes except those who cannot be touched. The lowest group consists of the impure castes whose touch is considered to defile the higher castes. each group there are further differences of status; but as prolonged inquiry would

have been necessary to ascertain these exactly, and as they vary greatly in different parts of the provinces, it has been thought better not to attempt any more elaborate sub-division. Even the classification given above proceeds partly on fiction, because it is only in the north of the provinces and in Sambalpur that there are a recognised number of pure castes from whom a Brahman will take water. Maratha Brahmans will not accept it from any but other Brahmans, and Chhattisgarhi Brahmans, as already noticed, take it from a Rawat but from no other caste. But this obstacle has been surmounted by arranging the castes of other districts, in the same groups as those containing the castes of the northern districts, which occupy a corresponding social position, and there has usually been little difficulty in this.

It will be seen then that in India the respectability or otherwise of castes and of occupations depends principally on the amount of Nature of Hindu society. religious or ceremonial purity which they are considered to possess; and Hindu society is a theocracy or a community in which the priestly class has attained and preserved a pre-eminent influence. This is the state of most primitive societies; for in the early stages of civilisation, when men believe that all natural phenomena are due to the agency of active supernatural beings, who are continually interfering in human concerns, whether for good or evil, with a power which overshadows that of mortal man, the dominant class in the community will necessarily be that one which is credited with being in contact with these wielders of human destinies, and with having the capacity of influencing their actions or appeasing their wrath. But in western countries this stage has long been passed, and after going through the subsequent one of being dominated by hereditary aristocracies basing their authority on the possession of the land European societies seem to be tending to become plutocracies, or communities in which those occupations are considered the most respectable from which the most money is to be made. But though there are not wanting signs of a similar tendency among the upper classes of Hindus, this cannot yet be said to have proceeded so far as to invalidate the general correctness of the above statement. One brother of a family may be an Extra-Assistant Commissioner and another a clerk on ten rupees a month, but in private life they will still be received on nearly equal terms.

Basis of existing social divitions. The Brahmans on a purely arbitrary system, as might be concluded from a cursory inspection. They seem to correspond generally to the division of classes and races which has already been noticed as having probably characterised the early settlements of the Aryans in India. The two lowest groups represent the descendents of the subject Dravidians. In the group above this, those from whose hands a Brahman cannot take water, are contained a miscellaneous assortment of castes; these are probably of mixed extraction and were formerly as a rule not admitted to the right of holding land, but relegated to a more or less subject position. They include most of the artisan castes whose occupations date from primitive stage of civilisation, and who were the village menials of the early community. Some of them are the representatives of non-Aryan tribes who have slightly improved their position. In the second group, those from whose hands a Brahman can take water, are included land-holding castes, who at present occupy the status corresponding to the

by the body of carly Aryans, of freemen or citizens of the village. It is not meant to imply that all these eastes are of pure or nearly pure Aryan descent. In some cases it is almost certain that they are not so, and that they have improved their social position by obtaining possession of the land. This group also includes a number of artisan castes; the distinction between these and those of the lower group scems to be that their professions did not originate until a later period, when perhaps the people had begun to live in towns, when the practice of the handicrafts was no longer looked upon as degrading, and when consequently they were adopted by a higher class of the population. It will be seen that the division of the artisan castes thus made corresponds broadly to that of Mr. Nesfield as noticed at the beginning of this chapter; but the reason for the distinction seems to be the one given above and not that the Hindus have arranged their social system on the basis of the positivist philosophy. In this group are also placed a number of serving eastes who have, it appears for special reasons, been given a position higher than that which probably belongs to them. The position of the highest group has already been explained. Some more detailed notice of the composition of the castes in each group will show the sense in which it should be said that the caste system is arranged according to occupation.

210. Six castes are included among the proper twice-born. Of these, Brah-

The proper twice-born.	Rajputs.		
1. Brahman 2. Rojput 3. Khatri 4. Kayasths and Parbhu 5. Karan-Mahanti 6. Bania	391,519 351,537 4,029 29,022 5,434 127,668		
Total	909,209		

mans, Rajputs and Banias are commonly taken to represent the three higher castes of the traditional system. In all three cases a number of groups recruited from lower grades of society have probably at different periods obtained admission to the castes. If all those who put forward the pretension in the Central Provinces were admitted to be proper Rajputs, the result would be a very hetero-

geneous assortment. In some cases a distinction can clearly be made. Rajputs are divided into septs or clans which are exogamous, that is, which are governed by the rule that every one must marry outside the clan. A Baghel must not marry another Baghel, nor a Sesodiya another Sesodiya, but some one of a different clan. But in the Central Provinces several communities as the Raghubansis and Jadams of Hoshangabad, the Ponwars of Bhandara, and the Daharias and Daraihas in Bilaspur have now developed into castes, that is to say, they marry among themselves. The Raghubansis trace their origin from Raja Raghu, an ancestor of Raja Ram Chandra, the hero of the Ramayana. The name of the Jadams is derived from the Yadavas, the pastoral race, among whom Krishna was born, and who founded the city of Dwarka in Gujarat. The word Daharia is derived from Dahar, the ancient name of the Jubbulpore country, and that of the Daraihas from Daraigaon, a village in the Raipur District; the former are immigrants from Jubbulpore into Chhattisgarh and the latter Rajputs who settled in Daraigaon on being expelled from his territories by one of the Ratanpur Rajas. These five divisions can clearly no longer be considered as members of the Rajput community, but are separate castes; and the same may probably be said of the Raghwas of Nagpur. Their proper position is not in the highest group of twice-born, but in the second group. There are also numbers of Rajputs in Mandla, Nimar, and in other districts who do not know the name of their clan. They also probably form endogamous groups, and are not admitted to intercourse with the tribe proper. Such off-shoots are a natural relic of the passage of invading armies through the territories in which they are found.

If the Bania is the Tew of India, the traditional character of the Kayasth is that of the unscrupulous attorney. The Kayasth was Kayasths, Khatris and Banias. the village accountant of Northern India, and it seems to have been in this way that the caste originated. The caste is not a popular one, and there are several uncomplimentary proverbs about it which I forbear to quote. 'There is always a village accountant, an important personage among an 'unlettered population; so important indeed and so conspicuous, that according to 'the reports current in India, the earliest English functionaries engaged in settlements of land were occasionally led, by their assumption that there must be a single 'proprietor somewhere, to mistake the accountant for the owner of the village, and to record him as such in the official register.' Kayasths seem in fact to be the It is probable that their social position has been considerably caste of patwaris. improved of recent years, owing to their own enterprise and attainment of education. The caste also realises to the fullest degree the advantages to be derived from mutual self-help, or of giving one another a leg-up whenever possible. ever, numbers of Kayasth gentlemen of high character and reputation. Kavasths trace their descent from Chitragupta, the recorder of the dead, the personage corresponding to Rhadamanthus in Hindu mythology. The Khatris are the merchants and traders of the Punjab. As in the case of Kayasths, Mr. Risley has acceded to their petition to be classed as Kshatriyas.2 The legend of their origin is, that when Parasurama, the Brahman, was slaying the Kshatriyas in revenge for the theft of the sacred cow Kamdhenu,—the cow that gave everything that was desired from her, - and for the murder of his father, a pregnant Kshatriya woman took refuge in the hut of a Saraswat3 Brahman. When Parasurama came up, he asked the Brahman who the woman was, and he said she was his Parasurama then told him to eat with her in order to prove it, and the Brahman ate out of the same leaf-plate as the woman. The child to whom she subsequently gave birth was the ancestor of the Khatris, and in memory of this Saraswat Brahmans will eat with Khatris to the present day. The Sonars have an improved version of this story, to the effect that the woman had twins, of whom the elder brother was the ancestor of the Khatris and the younger of the Sonars: but they cannot allege that Saraswat Brahmans will eat with them, and the Khatris, it is understood, disown the connection. In the divisions included in the generic term of Bania, a number of distinct castes are, as already stated, probably It would take too long to notice these separately. Next to Brahmans and Rajputs, Banias are generally admitted to have the purest Aryan descent. Their occupation originated at a late stage of progress, and being profitable and respectable was probably adopted by Brahmans or Rajputs. Sir Henry Maine notices that the grain-seller is never a village servant. Several of the higher divisions of the caste have their homes in Rajputana.

212. It is noticeable that the castes placed in the group at the head of the system are, with one exception, Vidurs, also the best Influence of education on This is partly no doubt due to the fact that a educated. knowledge of reading and writing is required for their traditional avocations, and also that they include the largest proportions of well-to-do members who can afford to send their children to school. But to some extent it may, perhaps, be

<sup>&</sup>lt;sup>1</sup> Village Communities, page 125.

<sup>2</sup> This, Mr. Risley informs me, is incorrect. He has not acceded to the petition of the Kayasths. But as the classification had been made, it has been allowed to stand. There is no doubt that the caste has obtained for itself a high social position.

taken as marking, at any rate among Brahmans, a disposition to prefer to their traditional position as the sacerdotal order at the head of the caste system, the more solid advantages accruing from Government service and the professions. Since the British Government has made all men equal before the law, it is clear that the status of a Brahman has been deprived, to a very large extent, of the privileges which it formerly conferred. And it seems not unlikely that the leaders of the caste have recognised this and rely more on their present social position, than on the maintenance of their former pretensions to sanctity. The marriage market is believed now to depend rather on the educational attainments of youthful aspirants than on considerations of family or ancestry. The position of Vidurs is also now probably better than that which is given to it in the table among the castes from whose hands a Brahman cannot take water. Several members of the caste have obtained high positions in Government service, and this has resulted in an improvement in their status. Even Maratha Brahmans will in some cases take water from them.

Similarly, as already noticed, the rank of the Kayasths has been greatly improved owing to their education, and the wealth and influence which their education has obtained for them.

213. In the second division of the first group are included six castes which

Castes below the proper twice-born.

1. Bhat ... 19,592
2. Bairagi ... 36,513
3. Gosain ... 26,955
4. Gurao ... 6,031
5. Thanapati-Gandhmali ... 2,939
6. Dhami ... 51

Total ... 92,072

have attained a special position on account of the sanctity of their occupations. 'Bhats are the 'hereditary bards who frequented the courts of 'kings and the camps of warriors, recited their 'praises in public, and kept records of their genea-'logies.' Mr. Risley considers them to be a functional group made up of Rajputs and Brahmans. Formerly, like that of a herald, the person of a

Bhat was inviolable, and the people addressed him as 'Maharaj.' They have now fallen from their high position and are described by Mr. Nesfield as 'rapa-'cious and conceited mendicants, too proud to work, but not too proud to beg.' They are noisy and importunate. 'Four Bhats make a crowd.' Rao, another term returned, is an honorific title assumed by Bhats. Bairagis and Gosains are religious orders which have developed into castes, Bairagis being Vaishnavas and Gosains Shaivas.2 Formerly, these were celibate orders, and admission was obtained only by a ceremony of initiation. Many members of both are now married and have families, and thus are castes. Both generally admit those castes from whose hands a Brahman can take water, but Bairagis prefer to recruit their numbers from castes wearing the sacred thread. Each are divided into two divisions, the 'Nihang' or celibate and the 'Grihasth' or householders. When a novice is admitted, he has to eat the leavings of food of his guru, and hence is cut off for ever from his proper caste. The 'hom' or fire ceremony on initiation is supposed to typify the complete victory over all earthly passions and hence to be equivalent to the consumption of body. For this reason Bairagis and Gosains are generally buried after death and not burnt.3 The name Gosain according to Mr. Nesfield is derived from Go-Swami, and means 'master of his senses.' Bairagi is from 'bi-rag,' and means Guraos in the Maratha country and Thanapatis or Gandhinalis 'without passion.'

<sup>1</sup> Nessield's Brief View, page 45.

In the Central Provinces. This does not seem to be invariably the case in other provinces.

Nessield's Brief View, page 82.

in Sambalpur are the priests of the village temples of Mahadeo. Gandhmalis are simply an off-shoot of Malis, and Guraos were probably recruited from the same class of the population, though they call themselves Brahmans degraded on account of having appropriated the offerings of the god. Malis can also officiate as vil-'To Hindus of all ranks, including even the Brahmans, he acts as 'a priest of Mahadeo, in places where no Gosain is to be found, and lays the flower offerings on the lingam by which the deity is symbolised. As the Mali is believed to have some influence with the god to whose temple he is attached, 'no one objects to his appropriating the fee which is nominally presented 'to the god himself. In the worship of those village godlings whom the Brahmans disdain to recognise, and whom the Gosain is not permitted to honour, 'the Mali is sometimes employed to present the offering. He is thus the recog-'nised hereditary priest of the lower and more ignorant classes of the popula-'tion." This description applies to the above castes. In the Central Provinces Malis are generally employed in Devi's temples, because goats are offered there, and hence the worship cannot be conducted by Brahmans. Dhamis are the priests of the shrine of Prannath at Panna. Prannath was a guru who came from Gujarat and the Dhamis are his chelas. 'Dham' is a sacred place, and 'Dhami' means one living in the sacred place. Mr. Hira Lal tells me, however, that 'Dham' is a term which should not properly be applied to Panna, there being only four proper 'Dhams' or sacred places of the first rank in India-at Badrinarayan in the Himalayas, at Ramoath in Madras, at Dwarka in Gujarat, and at Jagannath in Orissa.

The racred thread. thread, except the Karans or Mahantis of Sambalpur.
Kayasths in some cases do not assume it, and also some of the Rajput tribes which have developed into castes, as the Ponwars of Bhandara. Thanapatis wear it, but the Gandhmali section, which occupies a slightly lower position in the caste, does not. But it is also worn by various other castes, some of whom, as the Halbas, have clearly no shadow of right to the distinction. The castes reported to wear it are shown in the marginal statement-

1.	Beahman.	14	Barbai.	27	Barjara.	But among most of
2.	Rajput.	15.	Basdewa.	23.	Blder.	these the practice is not
3.	Dania.	25	Dangi.	29.	Binjhal.	•
4.	Kayasth.	17.	Thanapati-Gazdh-	50.	Kawar.	universal, being adopted
5.	Khatri.		mali.	31.	Marodi.	in some cases by the
6.	Senar.		Maratha.	, -	Daraiba.	body of the caste in a
7.	Guizo.	-	Tamera.	1	Daharia.	particular district where
8.	Bairagi.		Kasera.	; ~.	Komti.	•
9.	Bhat.		Loimt.	1	Tirmaile.	it has attained a high
10.	Dhami.		Chhipa.		Sali-Koshti.	social position; in others
11.	Raj Gond	-	Rangari.		Kundera.	only by individual mem-
	Bhatra.		Darji.	1 -	Halba.	
13.	Ayawar (Satani or		Joshi.	1	Halani.	bers who have become
	Darri).	25.	Jozi.	1 40.	Lopátari.	wealthy and influential.

In the non-Aryan tribes, as Raj-Gonds, Kawars and Bhatras, it is usually assumed by landed proprietors. The sacred thread is the distinction of the twice-born, who, as it has been seen, originally comprised the three upper castes who were the Aryans of full status. Women do not wear the sacred thread. It is assumed by boys at the thread ceremony, which generally takes place when they are about nine years old, and until this is performed they are not considered to be really

members of their caste. The sacred thread is changed once a year on the day of Rakshabandhan; the Brahman and all his family change it together; it is also changed on the occasion of a birth or death in the family, or of an eclipse, or if it The old threads are torn up, or sewn into clothes by the very poor in the Maratha districts. The Brahmans are, I am told, afraid that the Kunbis may get hold of it; and if they do, they will fold it into four strings, holding a lamp in the middle, and then wave it over any one who is sick. The Brahmans think that if this is done all the accumulated virtue which they have obtained by many repetitions of the 'Gayatri' or sacred prayer will be transferred to the sick Kunbi. The Purads, a small trading caste of the Maratha districts connected with Vidurs, relate their origin as follows:-- 'A Brahman was once crossing 'a river in flood and his sacred thread got washed away. He could not put on 'another one, because the sacred thread must be changed before swallowing the 'spittle. Hence he was debarred from wearing it again; he was outcasted, and his ' descendants were the Purads.' This means, of course, that they are in some way an illegitimate off-shoot of Brahmans.

Castes from whom a Brahman can take water; higher agriculturists. Whose lotas a

Brahman can ... 40,699 /21. Lodhi ... 275,178 1. Agharia ... 31,764 | 11. Dumal ... 897,258 12. Gujar 49,318 22. Londhari drink water. They 2. Ahir 949 ••• 7.795 23. Mali ... 345,889 3. Arora ... 5 13. Jat are divided into 10,583 24. Maratha ... 34,189 4. Bhilala 13,143 14. Kachhi three groups-the 5. Bishnoi 883 15. Kamma 61 25. Sudh: 7,891 ••• ... 1,168 26. Velama 21,418 16. Khandait ... Chasa 3,727 ••• higher agricul-17. Kirar Daharia 1,797 41,529 turists, higher arti-... -22,903 18. Kolta Total ...2,811,670 8. Dangi ... 127,373 sans, and serving . 9. Daraiha 2,335 19. Kunbi ... 491,834 6,446 20. Kurmi 10. Deswali ... 279,687 castes. The first

group of agricultural castes contains 26 names. Several of these castes are well known in Upper India, and are represented here only by a comparatively small number of immigrants, as the Jats and Gujars. The Gujars, a pastoral caste, and originally an off-shoot from Ahirs, were in former times a noted set of freebooters. Mr. Ibbetson says about them: 'The difference between a Jat and Gujar 'cattle-thief was once thus described to me. The Jat will steal your buffalo; 'but he will not come back afterwards and say that his old father knows where 'it is, and can get it back for you for Rs. 20, and then keep the Rs. 20 and 'the buffalo too; the Gujar will.' But in the Central Provinces the Gujars are respectable agriculturists. The Jats are the great cultivating caste of the Mr. Ibbetson states that Jats and Gujars will there eat together without scruple, and thinks that the distinction between Jat and Rajput is social rather than ethnic. 'I believe that those families of that common stock, 'whom the tide of fortune has raised to political influence, have become Rajputs 'almost by mere virtue of their rise. But for the last seven centuries at least the 'process of elevation has been almost at a standstill.' This passage affords an interesting parallel to the cases of the Kunbis and Marathas and the Bhuiyas and Khandaits. But Mr. Ibbetson is probably not referring to the older Rajput clans of Rajputana.

216. The Khandaits or 'swordsmen' (from khanda, a sword) are an Oriya caste, which originated in military service, and the members of which belonged for the most part to the Bhuiya

<sup>1</sup> Wilson's Indian Caste, Volume I, page 374, gives this as the Gayatri:—'Om! Earth! Sky! Heaven! We contemplate that praiseworthy sun of divine lustre; may be direct our intellects!'.

tribe.' They were a sort of rabble, half military and half police, Mr. Risley tells me, forming the levies of the Oriya Zamindars. They have improved their position on becoming landholders. 'In the social system of Orissa the Sresta 'Khandaits rank next to the Rajputs, who are comparatively few in number, 'and have not the intimate connection with the land which has helped to 'raise the Khandaits to their present position.'

The Marathas are a caste, similarly formed, from the peasants who took up arms and followed Sivaji and his successors. They are believed to be originally Kunbis, but owing to having adopted military service and furnished one of the ruling Maratha families from their ranks, they have obtained a somewhat higher position. Like the Rajputs the Marathas are divided into exogamous groups and not into sub-castes. This may, perhaps, be due to the fact that the castes being employed in military service did not settle down on the land until their constitution had been definitely fixed, and hence the factor of local distribution did not operate in their case. There may also have been some idea of 'brotherhood of arms.' There are 96 kuls or houses which marry with one another. Seven of the families, including the Bhonslas, now only marry among themselves and not with the rest of the caste.

Another caste formed from military service are the Paiks or 'foot-soldiers,' found both in Jubbulpore and the Oriya country. The two sets are probably quite distinct. This caste is placed in the third group, as Brahmans do not take water from them; they also advance pretensions to Rajput descent, but they occupy a lower social position than the other cognate castes, probably because they have not become land-holders. In Sambalpur it is said that Rajputs, Sudhs, Bhuiyas, and Gonds are called Paiks.

217. A noticeable point about the higher agricultural castes in the Central Provinces is the low status from which they have Dangis and Lodhis. originated. The legend of the origin of the Dangis is given in the last Census Report: 'The chief of Garhpahra or Old Saugor detained the palanquins of twenty-two married women of different castes and 'kept them as his wives. The issue of the illicit intercourse were named Dangis. 'and there are thus twenty-two sub-divisions of these people. There are also 'three other sub-divisions who claim descent from pure Rajputs, and who will take daughters in marriage from the remaining twenty-two, but will not give 'their daughters to them.'s The name is said to be derived from 'dang,' 'fraud,' on account of the above deception, or from 'dagi,' 'stained.' probably derived from 'dang,' a hill; and the Dangis were a set of robbers or freebooters in the Vindhyan hills, like the Gujars and Mewatis in Northern India, naturally recruiting their band from all classes of the population, as is shown with unusual frankness by the story itself. The three Rajput clans may be the descendants of their leaders, and may no doubt have been Rajputs. 'Khet men bami, gaon men Dangi' or 'a Dangi in the village is like the hole of a snake in one's field,' is a proverb which shows the estimation in which they were formerly held. They have now developed into respectable proprietors, and have a more reputable legend of their origin, which is too long to give here. Lodhi is equivalent to 'clodhopper,' the name being derived, according to Mr. Nesfield.

Tribes and Castes of Bengal, Art. Khandait.

<sup>&</sup>lt;sup>2</sup> lbidem.

from 'Lod', a 'clod' and 'ha' 'break." They stand lowest in the list of agricultural castes in the North-West Provinces, being, according to Mr. Nesfield, little better than a forest tribe. In the Central Provinces the caste holds land and aspires to Rajput origin, and is addressed as Thakur. But one report gives them the same story as the Halbas, of having been created from a scarcerow-

The Ahirs of the Central Provinces probably include some, non-Aryan sub-divisions, but the position of the caste as a whole is Ahirs and other castes. · raised by the fact that Krishna was brought up among them. Ahirs have a reputation for stupidity. 'When he is asleep he is an Ahir, and when he is awake he is a fool.' The Kurmis are the great agricultural caste of the North-West Provinces. Mr. Nesfield derives the word from Kurma, a tortoise, because the tortoise supports the world and is worshipped by the agricultural castes, and the Kurmi is the backbone of the country. Their women are also noted for their industry. 'Great is the caste of the Kurmin; with a hoe in 'her hand, she goes to the fields and works with her husband." Kunbis are the cognate caste to Kurmis in the Maratha districts, and have the same reputation for agricultural skill. Kachhis are an occupational off-shoot from Kurmis who derive their name from the cultivation of the alluvial soil in river bcds. Kirars are a caste supposed to have a more or less mixed descent from Rajputs. are also called Dhakar, and this means one of illegitimate birth. The Kirar is considered to be of very encroaching tendencies, and the proverbial prayer attributed to him is, 'Oh! God, give me two bullocks, and I shall plough up the 'common way.' Koltas, Sudhs and Dumals are three Oriya castes which eat together at festivals in the Central Provinces. They have a story connecting them: 'Once upon a time, when Ramchandra was touring in those parts, he 'met three brothers and asked them to draw water for him. The first brought 'water in a clean brass pot and was called Sudh (good-mannered). The second 'made a cup of leaves and drew water from a well with a rope; he was called 'Dumal from Dori-mal—a coil of rope. The third brought water only in a hollow 'gourd, and he was named Kolta, from Kurita—bad-mannered.' The story, of course, only serves to show that the castes in Sambalpur acknowledge some connection, though Mr. Risley does not mention it as existing in Orissa.

come from Northern India. 'Once upon a time there 'lived a clan of Rajputs near Agra who refused to bend their heads before the king, of Delhi. The king, after suffering this for a long time, determined to take vengeance, and summoned all the 'Agharias to appear before him. At the door through which they were to pass to his presence he fixed a sword at the height of a man's neck. The haughty Agharias came to the door holding their heads high, and not seeing the 'sword, and as a natural consequence were all decapitated as they passed through. But there was one Agharia who had heard about the fixing of the sword, and 'who thought it better to stay at home, saying that he had some ceremony to perform. 'When the king was told that there was one Agharia who had not passed through the door, he sent again commanding him to come. The Agharia did not wish to 'go, but felt it impossible to decline. He therefore went to a Chamar of his village 'and besought him to go instead, saying that he would become a Rajput in his

<sup>\*</sup> Ha is really, I believe, only an adjectival termination. 

Brief View, page 14.

<sup>3</sup> Ibbetson: Punjab Census Report, 1881, paragraph 663. The Central Provinces version is slightly different.

of land may, perhaps, be found in the case of the Bhilalas harddolding schodivious who are included among the second group of castes. The Bhilalas are considered to be a cross between Rajputs and Bhils, and Brahmans will, it is reported, take water from them. And there are similar sub-divisions among others of the tribes, which have not been distinguished in the caste table, because they were not separately recorded; such are the Raj-Gonds among Gonds, the Raj-Korkus among Korkus, the Binjhals among Baigas, and the Tawar sub-caste of Kawars in Bilaspur, to which the northern Zamindars belong. It is stated that Brahmans will take water fro

That is to say in theory. In practice it is to be feared that he occasionally forgets to do so,

Raj-Gonds and Binjhals, who thus occupy the status of land-holding castes. What seems to have happened in each case is that a sub-division has been formed consisting of those members of each tribe who were landed proprietors at the time of the Hindu immigration, and this sub-caste has in the manner and for the reasons already given been elevated in rank to the cultivating status. The elevation is justified by the theory that they have intermarried with Rajputs, but this has probably only occurred in a few isolated instances. The real reason seems to be that they were the possessors of the land and have been admitted to the rank in society which, from the earliest times, has attached to this position.

222. The second division of the second group comprises 13 castes as shown

Higher artisan castes.							
1. Barai	•••	30,584					
2. Barhai	•••	б7,170					
3. Bharbhunja	•••	3,900					
4. Halwai	•••	3,695					
5. Kammala	•••	7					
6. Kasera	•••	11,119					
7. Komti	•••	4:503					
8. Kundera	***	95					
9. Lakhera	•••	3,188					
10. Patwa	•••	5,869					
11. Sansiya	•••	12,615					
12. Sonar	•••	97,514					
13. Tamera	•••	4,063					
<del>-</del>							

in the marginal statement. These are the higher artisan castes from whom a Brahman can take water. There are the Sonar or goldsmith; Tamera and Kasera or brass-worker; Patwa or maker of silk braid and thread; Lakhera or worker in lac: Sansiya or mason (in Sambalpur); Kundera or turner; Barai or betel-leaf grower and seller; Barhai or carpenter; and the Halwai and Bharbhunja or confectioners and grain-parchers. Kammala or Panchal is a generic term in Madras for five castes working in gold and silver, iron, wood, brass and masonry. But they are a separate caste in the

Central Provinces, and are also called Vishwa Brahmans. The common point about nearly all these occupations is that they did not originate until a comparatively advanced stage of progress, when people had begun to live in towns, when the practice of the handicrafts was no longer despised, and when consequently they were adopted by a higher stratum of the population, corresponding probably to the cultivators of the first division of this group. There are some differences in status in the group itself. The highest caste is Sonar; a certain distinction attaches to working in the precious metals, and it is the most profitable trade,... next to that of Bania, and hence it may have been as a rule adopted by a somewhat better class of persons than the other trades, or the same considerationsmay have tended to raise the position of the industry itself. Next to the Sonarscome the Kasars. As usual they trace their pedigree from the slaughter of the Kshatriyas by Parasurama. In their case no less than four pregnant women, the wives of the king of the Sombansis, who stole the sacred cow, took refuge in a hermitage. Their four sons on growing up wished to avenge their father, and prayed to the goddess Kali for weapons. But unfortunately in their prayer instead of saying 'ban' arrow, they said 'wan,' which means pot, and hence brass. pots were given to them instead of arrows. They set out to sell the pots, but got involved in a quarrel with a Raja, who killed three of them, but was defeated by the fourth, to whom he afterwards gave his daughter and half his kingdom, and who became the ancestor of the Kasars. The caste occupies a high position in the northern districts, and wears the sacred thread.

The Barhai or carpenter is a village menial in the Punjab, and is considered by Mr. Ibbetson to belong to the same class as the Lohar, though his status is superior. In the Central Provinces carpentering is not usually a village industry, so much of carpenter's work as is required being done by the cultivators themselves or by the Lohar or Khati. Mr. Hira Lal tells me that the Barhai is a village

servant in Saugor and Damoh, but his status has perhaps been fixed by the urban members of the caste, who are more numerous and would command more influence. Mr. Nesfield says that he is a village servant and ranks with the Kurmi, with whom his interests are so closely allied. But there is no reason why the carpenter should be more closely allied with the cultivator than any other village menial, and it seems more probable that carpentering as a distinct trade is of comparatively late origin, and was adopted by Kurmis, to which fact the connection noticed by Mr. Nesfield may be attributed; hence the superior position of the Barhai. The Sansiya or mason of the Oriya country also comes within the group of artisan castes from whom a Brahman can take water, perhaps because he works only in stone, and hence his occupation is urban, while the Beldar and Larhia, who are in the lower group, work also in earth. Earthworking is a profession adopted by several of the non-Aryan tribes. In the North-Western Provinces Mr. Nesfield gives Sangtarash as the caste of stone-cutters, and is doubtful whether it is a distinct caste, saying that it is an occupation adopted by Kurmis and other castes from whom a Brahman can take water. Hence it comes within the group of higher artisans, and it seems probable that this was the manner in which most of these castes originated, their position being fixed by that of the persons who generally practised them, at the time when they assumed a tendency to the formation of endogamous groups. The Komtis are the Madras caste of traders corresponding to Banias, but their status is not so high as that of the latter caste. A number of their sections are totemistic, and every clan has some natural object which it venerates and abstains from consuming. Their story is 'On one occasion a Vaisya maiden was beloved by a Kshatriya king, who 'sought her in marriage. Her father refused, saying that as they were of different 'castes it would be no marriage. But the king persisted and would not be denied. On which the maiden determined to sacrifice herself to save her honour, and her 'clansmen resolved to die with her. A funeral pyre was kindled and the girl threw herself on to it and perished, followed by a hundred and two of her kinsmen. 'But the others were cowardly and fled from the fire. Before she died the girl cursed the king and her caste-fellows who had fled, and they and their families were cut off from the earth. But from those who died the hundred and two clans 'of the Komtis are descended, and they worship the maiden as Kanika Devi.' The name according to one report is derived from the Godavari, which is also called Gomti, because the Komtis live near it; but in the Madras Census Report Mr. Stuart gives the derivation as being from 'Ko-mati'-fox-minded, because of the cunning of the caste.

224. The third division of the group of castes, from whom a Brahman can The serving castes. Origin of their take water, consists of those whose occupation is

3	status		
1. Bargah		***	1,352
2. Bari		•••	328
3. Dhimar		•••	223.723
4 Injhwar		•••	8,553
5. Kahar		•••	16,553
6. Kewat	•	•••	191,080
7. Mallah		•••	3 726
8. Nai		•••	136,621
9. Naoda		•••	166
	Total	•••	582,102

take water, consists of those whose occupation is personal or household service. In this group are included the 'Nai' or barber, the Bargah or house-servant of Rajput families, the Bari or leafplate maker, and six castes—Dhimar, Kahar, Kewat, Mallah, Naoda and Injhwar—whose occupations are fishing, water-carrying, dhoolie-bearing and 'khidmatgari' or indoor service. It is believed that most of these castes have no claim by reason of their descent to the comparatively high position

which they occupy. They have been admitted to it for a special reason, that they

are the personal servants of the higher castes, and on this account they have been invested with a degree of social purity greater than that which properly belongs to them. Mr. Risley says: 'Mr. Nesfield regards the Bari as merely an off-'shoot from a semi-savage tribe known as Banmanush and Musahar. He still 'associates with them at times, and if the demand for leaf-plates and cups owing 'to some temporary cause, such as a local fair or an unusual multitude of marri-'ages, happens to become larger than he can at once supply, he gets them ' secretly made by his ruder kinsfolk, and retails them at a higher rate, passing 'them off as his own production. The strictest Brahmans, those at least who 'aspire to imitate the self-denying life of the ancient Indian hermit, never cat off 'any other plates than those made of leaves. If this view is correct, the Baris ' are a branch of a non-Aryan tribe who have been given a fairly respectable 'position in the Hindu system in consequence of the demand for leaf-plates. which are largely used by the highest as well as the lowest castes. of this sort, in which a non-Aryan or mixed group is promoted on grounds of 'necessity or convenience to a higher status than their antecedents would entitle them to claim, are not unknown in other castes, and must have occurred ' frequently in outlying parts of the country, where the Aryan settlements were 'scanty and imperfectly supplied with the social apparatus demanded by the 'theory of ceremonial purity. Thus the undoubtedly non-Aryan Bhuiyas have 'in parts of Chota Nagpore been recognised as Jal-acharani (able to give water 'to the higher castes), and it may be conjectured that the Kahars themselves only attained this privilege in virtue of their employment as palanquin bearers. Of course in any case there is no breach of continuity and no-'thing resembling the sudden elevation of a social group. But a gradual upheaval takes place, the social levels are altered, and the fiction is maintained 'that things have been so all along.'1 It seems that the reasons given by Mr. Risley account for the position of all these castes. The occupations which they follow are socially less respectable even than the village handicrafts, and would be less likely to be adopted by the Aryans. Some of them were also village menials, and as such should properly belong to the group below this. is clear that it would be intolerable to have as a household servant a man from whom one could not take a cup of water or allow to enter one's cookroom, and hence these castes have been raised in position. The Dhimar is permitted. Mr. Hira Lal tells me, to knead flour and make it into a cake, which the Brahman then takes and puts on the girdle with his own hands. He can also boil water and pour pulse into the cooking pot from above, so long as he does not touch the vessel after the food has been placed in it. In Chhattisgarh, where Ahirs or Rawats are the household servants, and the Dhimar is not required, his position is very low, little better than that of the non-Aryan tribes to whom he is probably closely related.

The Nai or barber is, of course, one of the best known castes in the Hindu social economy. He is generally employed as a matchbroker to arrange marriages, and also takes a part in the ceremony. He carries the torch in the wedding procession. His loquacity is shown in the proverb: 'As the crow among birds, so the barber 'among men.' The barber and the professional Brahman are considered to be very jealous of their own perquisites, and unwilling to share with their

caste-fellows, and this is exemplified in the proverb: 'The barber, the dog, and 'the Brahman-these three snarl at meeting one of their own kind.' Dhimar, Bhoi, Kewat and Kahar are all cognate and closely allied castes. names Bhoi and Dhimar are used without distinction in many districts, and have therefore been amalgamated in the list. They are; as already stated, fishermen and palanquin-bearers, besides being household servants, and the Bhois of Hoshangabad used to ply a thriving trade in carrying dhoolies to Pachmarhi, of which the slightly more expeditious tonga service has now deprived them. cheeriness and good nature of these castes have often been remarked, and are exemplified in the following story about them :-- 'It happened one day that the 'goddess Parbati was tired and belated afar from her palace. She met two Bhois, 'and when she told them of her plight, they made a litter out of the branches of 'trees and said they would carry her home. On the way the goddess was 'delighted with the artless cheerful conversation of the men, and when she got 'home she told them to wait while she sent them out a reward. 'found that there was plenty of liquor to be had in the palace, and they went on 'drinking and forgot all about going for the reward. In the meantime a Mar-'wari Bania, who had heard what the goddess said, waited at the door of the 'palace, and when the servants brought out a large bag of money, he pretended 'that he was one of the Bhois, and got them to give him the money, with which After a time the Bhois remembered about the reward, and went 'he made off. 'to the door of the palace to get it, when the goddess came out and found out 'what had happened. The Bhois then wept and asked her to give them another 'present, but the goddess, though she pitied the poor Bhois, was angered at the 'trick which had been played upon her, and said: "As you have been so simple, " so shall you always be poor; but as you have amused me, so shall you always "be merry." And this is the reason why the Bhois and Dhimars never have any 'money, but are always cheerful and contented to the present day.'

Castes from whom a Brahman cannot take water. Madras castes and Kotwars.

Castes are those from whose hands a Brahman eannot take water.

Castes from whose hands a Brahman eannot take water.

Castes from whose hands a Brahman eannot take water.

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Castes from whom a Brahman cannot take water.

Castes from whom a Brahman cannot take water.

Castes from whom a Brahman cannot take water.

Castes and Kotwars.

Castes and Kotwars.

Lower cultivating and labouring castes.

1.	Agamudayan	•.	. 34	22.	Kir		6,305
2.	Are	•	. 2,711	23.	Kohli		18,675
3.	Balija		. 11,407	24.	Mana		39,388
4.	Banka	••	4,254	25.	Marori		43
	Belwar	•	. 2	26	Mowar		2,504
5. 6.	Bhamta		2.477	27.	Murha		1,452
7.	Bhoyar		. 46 824	28.	Mutrasi		14
7· 8.	Chadar		. 26,042	29.	Parka		2,315
g.	Chauhan		4,425	30.	Paik	•••	18,634
10.	Dahait			31.	Pindhari	•••	272
II.	Dangri		. 839	32.	Rajbhar		2.912
12	Dangur			33-	Rajjhar		4.833
13.	Dhanuk		4.327	34.	Ramosi		104
1.4.	Dhuri		. 2,319	35	Redka		7
15.	Ghosi	••	. 8,130	36.	Taonla		1.754
16.	Golar .		. 2,829	37-	Tiyar		1,269
17.	Kalanga		3,909	38.	Vellalan	•••	218
18.	Kapewar	• • •	<i>e</i>	39.	Wakkaliga		3
19.	Khangar	• •		1		-	
20.	Khatik	••		1	. Total		259,623
21.	Khadal	••	. 1,181	1			

notice of each of these cannot be attempted, but it will be desirable to mention a few of the categories under which they are com-There are a number of cultivating castes belonging to Madras-Vellalan, Wakkaliga, Agamudayan, Are, Balija, Ka-Mutrasi. pewar, castes generally hold land Madras; but appear to occupy a lower

social position than the corresponding ones of other provinces, perhaps because the Dravidian element generally preponderates in the population of Madras, and this is recognised outside the province and has found expression in the phrase: 'The benighted Presidency.' Or it may be that the

Telugu castes of Chanda have been separated for a long period from their countrymen and have not preserved themselves from contact with the tribes among whom The Kapewars are believed to be to some extent a mixed they have been living. group. Next there are a few castes whose occupation is that of village watchmen-Khangar, Chauhan, Ramosi, Chadar, Dahait and Dhanuk. say that they are descended from a clan, who, with the exception of the usual pregnant woman, were exterminated by the Bundelas. The woman hid her child under a Kusum or safflower tree, for which reason the Khangars venerate the Kusum; this is no doubt a totemistic survival. It seems not unlikely that these castes, which are found in small numbers, may be offshoots from the Dravidian tribes formed into castes through holding the office of village watch-The Dhanuks are identified by one report with the Basors, but seem to occupy a somewhat higher position, which they have perhaps attained in virtue of being village watchmen, or because their origin has been forgotten. The Ramosi is given by Grant Duff as the village chaukidar, and may originally have been an occupational term. The occupation of kotwar will, it appears in some cases, give a rise in status, and it is noticeable at any rate that the castes whose principal employment is the holding of this office come into the third group, while the Gandas and Mehras among whom only a small proportion of the whole caste are village watchmen are in the lowest category or that of the impure castes. has already been seen that the Mehra kotwars of some districts tend to form separate endogamous divisions, when they gradually lose their impurity and are admitted to this group.

There are a few castes who are probably offshoots of non-Aryan tribes, and have obtained some improvement in status either through an admixture of Rajput blood, or owing to their origin having been forgotten. The Bhoyars are one of these. Their story is. given in the chapter on language. The Kohlis in the Maratha districts say that they were brought from Benares to Chanda by some Gond kings; but they are probably the same as the Kolis in Bombay, a Dravidian tribe which is considered to have given its name to Kolaba. Grant Duff gives Koli as the water-carrier of the Maratha villages, and the caste may have been employed in this capacity and thereby have obtained a rise in status.' Other instances are the Rajbhars, an offshoot from the Bhars of the North-West Provinces, and probably also the Rajjhars. Rajbhars will eat katchi with a Lodhi, but not with a Brahman, and may, perhaps, have some traditional connection with that caste. The Kalangas are probably also non-Aryan. The Murhas are a caste of earthworkers who may be an offshoot of Kols, though they have now lost all connection with them and claim to be the same as the Lunias or Nunias, the salt preparers and sellers of the North-West Provinces. Tiyars are a Dravidian boating and fishing caste of Sambalpur. They catch fish with circular baskets of wicker work which are narrower at the mouth than at the other end, and are dragged through the water. The fish entering at the mouth are caught in the basket and are unable to escape. They fish only in tanks, and not in rivers or Tiyars have to some extent taken to agriculture. Bestas are another caste of fishermen in the Telugu country. As these castes are not required for personal service, they have not been admitted to the right of giving water. Taonlas are reported to be an offshoot of Kandhs, who were soldiers of the

<sup>&</sup>lt;sup>1</sup> Census Report of Bombay City, 1901.

<sup>2</sup> It is possible that Koli may have been a functional name and may be our word coolie. See chapter on Language. But this is purely conjectural.

Rajas of Orissa, and are now labourers. They are divided into the Khandait (swordsmen), Kandh, Dangua (hillmen), and Behera (Kewat) sub-castes, and this shows that they are a mixed group of non-Aryan origin who have been formed into a caste, and obtained a certain rise in status from military service as in the cases already noticed. The Maroris say that they were brought from Marwar by the Bhonslas for military service, and have since taken to cultivation. The Pindharis are the descendants of some members of the old freebooting tribes, who settled down to cultivation when they were broken up. The Parkas of Jubbulpore are probably an offshoot from the Pankas or Gandas of Chhattisgarh, who have obtained promotion on becoming cultivators. It seems not unlikely that the Padkas, returned as a clan of Rajputs, have some connection with these. Generally it may be said that at the present time, when a Dravidian tribe is formed into a caste, perhaps obtaining a different name or being admitted in a subordinate degree to the possession of land, it is promoted into this grade.

228. The second division of this group contains the lower artisan, trading, and miscellaneous castes. Generally speaking, and subject to some exceptions, it can be recognised that the in-

Castes.

ī.	Atari	•••	92	, 26.	Kalar		149,200	
2.	Bahna	•••	21,309	27.	Khadra	***		
3.	Bidur	•••	18,764	28.	Kamathi	•••	1,947	
٥.	Banjara			1	Kasbi	•••	105	
4.	Bahelia	•••	51,531	29.		•••	2,168	
4. 5. 6.		•••	2,255	30.	Koshti	• • •	136,079	
	Basdewa	•••	1,707	31.	Kuramwar	•••	3,150	
7· 8.	Beldar	•••	12,738	32.	Lohar	•••	135,058	
8.	Besta	•••	2,042	33.	Malyar		21	
9.	Bhulia	•••	25,068	34.	Manbhao		774	
10.	Chhipa	•••	4,919	35.	Nanakshahi	***		
II.	Chitari	•••	714	36.	Nat		259	
12.	Chitra-kathi	•••	174	37.	Nunia	•••	4,505	
13.	Darji	•••	33,420	38.	Otari	•••	3,118	
	Dhangar				Pardhi	•••	1,044	
14.	Dhera	•••	19,507	39.		•••	2,823	
15.		•••	171	40.	Rangari	•••	8,513	
16.	Gadaria	*** "	33,052	41.	Satani	•••	589	
17.	Gandhi	•••	313	42.	Shanan	•••	2	
.18	Garpagari	•••	5,603	43.	Sikligar		148	
19.	Gondhali	•••	292	44.	Sundi		18,143	
20.	Hatwa	•••	1,528	45.	Teli	•••	712,170	
21.	Jangam	•••	1,050	46.	Tirmalle		118	
22.	Jogi	•••	9,514	47.	Turi	•••		
23.	loshi	•••	4,748	48.	Waghya	•••	1,891	
	Kachera		1,660	40.	" agnja	•••	б	
24.	Kadera		1,681	ī	m_, 1	•		
25.	17qnc1q	•••	1,001	,	Total	1	,436,673	

dustries belonging to the castes of this group are those which are carried on in villages, and this seems to be the cause which accounts for the difference in status between the lower and higher artisans. The Lohar or blacksmith is a true village menial in the Punjab, "receiving custom-'ary dues in the shape of 'a share of the produce, 'in return for which he 'makes and mends all the 'iron implements of agri-'culture, the material being

'found by the husbandman.' Kalar, Shanan and Sundi are three castes of liquor distillers. Liquor is looked on as impure by the higher castes, and the trade would be left to the lower classes; it must generally be carried on outside the village site. The business is, however, a profitable one, and the position of the caste has been to a certain extent improved owing to its members becoming well-to-do. The saying 'The Bania will keep his best wares to the last, but the 'Kalar will give his best at the beginning' refers to the different methods of the two castes, the shop-keeper trying to get rid of his inferior articles, but the liquor-seller giving the strongest wine at the beginning, 'and when men have well drunk, 'then that which is worse.' The Hatwa is the village trader or pedlar, and the Banjara the village carrier. The Banjaras have several Rajput clan names as their sub-divisions—as Chauhan, Ponwar, Rathor, Jadam; but it seems doubtful whether these furnish any evidence as to their extraction, as they may have simply been adopted in imitation of the military families in whose service Banjaras were engaged to

provision their forces. The caste came into importance when they were entrusted with the food supply of the armies of the Mogals and the Marathas. 'Fortune 'particularly smiled on Bhika Rathor, as his sons rose immediately to eminence as 'commissariat contractors in the north. And not only under the Delhi Emperors, 'but under the Poona Raj and the Subahship of the Nizam, several of their descendants attained to consideration and power. It is well known that our own 'Duke of Wellington as Sir Arthur Wellesley, in his Indian campaigns, very largely 'employed some of them in his train, while his enemies were doing the same. One 'of them obtained a fief from the Nizam, and his descendant still rules near 'Hingoli.' Banjaras are very superstitious, and their women were often murdered as witches, as described somewhere by Sir Alfred Lyall.

The Teli or oil-presser is another village trader. In the Central Provinces the caste is largely engaged in agriculture and Telis and weaving castes. shop-keeping, as well as in its traditional occupation. The Teli is a great talker. 'Where there is a Teli, there is sure to be conten-'tion.' It is considered a very bad omen to see a Teli on going out in the morning. 'God save me from a Teli, a Chamar and a Dhobi,' but the Teli is the worst. The Teli is considered to be very closefisted, but on occasion his cunning over-reaches itself. 'The Teli counts every drop of oil as it comes out of 'the press, but sometimes he upsets the whole pot.' It has already been seen how, where they have become landholders, the Telis are trying to obtain admission into high society. The dyeing and tailoring castes fall into this group, and also some of the weaving castes-Bahna, Chhipa, Atari, Darji, Dhera, Bhulia, Koshti, Rangari. Weaving is one of the earliest industries, and is generally left to the impure castes of the lowest group. But the finer sorts of weaving and dyeing would come into existence at a later period, and would be partially urban industries; and hence the same stigma would not attach to them, and they might be adopted by a higher stratum of the population. Koshtis are a class of urban weavers noted for their turbulence. Bhulias are weavers in Sambalpur who allege some connection with Koshtis. They are reported to be of a fair complexion and tall stature, and may be some degraded class who have taken to weaving, but the following saying attributes to them a more humble origin: 'At first a son was 'born from a Chandal (sweeper) woman; at that time none were aware of his 'descent or rank, so he was called Bhulia (one who is forgotten). He took the 'loom into his hands and became the brother-in-law of the Ganda.' But Bhulias are not regarded as impure. The Chhipas and Rangaris are dyeing castes, which are closely connected. The Bhaosars are a sub-division of Rangari. 'When Parasurama was slaying the Kshatriyas, two brothers took refuge in a 'temple of Devi. One of them, who was called Bhaosar, threw himself upon the 'image, but the other hid behind it. The goddess saved them both, and told 'them to adopt the vocation of dyers.' The Rangaris are descended from the brother who was called Bhaosar, and the Chhipas from the other brother, because he hid behind the image (chhipna-to hide). The word is no doubt derived from chhapna-to print, because the Chhipas print coloured patterns on cotton cloths with wooden stamps. Ataris are a caste of dyers who use the red dve of the 'Al' or madder root.

230. The three shepherd castes are included in this group—Gadaria, Dhan-Shepherd castes.

gar, and Kuramwar. Their status is lower than that of the castes who herd cattle, probably because the latter

<sup>&</sup>lt;sup>1</sup> Berar Census Report, 1881, page 152.

pursuit was combined with cultivation from the earliest times and regarded as equally respectable. It would also acquire a certain amount of dignity owing to its association with the sacred cow. The tending of sheep and goats might be left to the class of labourers and cultivators of lower status, and in the Central Provinces in many cases to the Dravidian tribes. The names of all three castes show their functional origin, Gadariya being from Gadar a sheep; Dhangar from Dhan (wealth), a term applied to a flock of sheep and goats; and Kuramwar from Kurri, a Telugu word for sheep.

231. Two castes of brass-workers are included in this group—the Otári or brass-worker of the Maratha country, and the Khadra The Otari. who works in bell-metal in Sambalpur. The Otári is Mr. Percival says that they have a survival of marriage by probably a Dravidian. capture. 'If any one refuses to give his daughter in marriage after being asked 'twice or thrice, they abduct the girl, and afterwards pay some compensation to the father.' They are also said to eat with Gonds. It appears, then, that the trade of brass-working, which in Northern India is highly respectable, has in the Maratha country been left to the same class of persons as that from which the other village menial castes were originally formed; and this instance goes to show that the relative status of occupations is fixed not as a rule by features incidental to the occupation itself, but by the position previously occupied by the persons who practise it; though in some cases, as in that of holding land, the estimation with which the profession has been regarded from the earliest times and which it originally obtained in precisely the same manner, that is from the status of those who first held land, has become so definitely fixed and recognised, that it will operate to raise in the social scale classes or castes who subsequently adopt it.1 The Lodhi and the Otári should probably, so far as their extraction goes, be social equals, both being Dravidian tribes who have become castes. while the Otári still occupies a position just above the tribes who have not definitely entered the caste system, the Lodhi is a landholder and esteems himself as little less than a Rajput. Why the profession of brass-working should in the Maratha districts belong to the class of village menials cannot be definitely But it is noticeable that the social economy of the village differed here considerably from that of Northern India. In Grant Duff's History of the Marathas2 it is stated that the complete establishment of a village consisted of 24 officials divided into two groups. It is unnecessary to mention them all; but it may be remarked that they include the Sonar, the Tamboli or betel-leaf vendor, the Gurao or village priest, the Bhat or bard, the tailor, and the Koli or watercarrier, besides all the ordinary village menials; and it seems therefore that these occupations which, in Northern India, were not usually village industries, in Bombay, whether because the colonisation of the country took place at a later period of development, or for some other reason which cannot be determined, assumed this form. Consequently the persons who practised them were the servants of the body of cultivators occupying a lower social position. And though Grant Duff does not give the brass-worker as one of the village officials, it may safely be presumed that his occupation was at least as early as the goldsmith's; and if the latter was a village servant, he would be in the same or an inferior rank.

2 Edition 1878, Volume I, page 26, Note. All the subsequent references to Grant Duff are to the same note, which contains a list of the village menials in the Maratha village.

I do not think this is wholly correct. Landholding was also, of course, the chief source of wealth up to very recent times, and on this account a rise in status would also be obtained from it just as is the case with education at present. But the origin of the status seems to be as described.

It is then, perhaps, in this way that the difference in the social position of the Otári and the Kasar may be accounted for; and the explanation of other variations in the rank of the professional castes between one Province and another may probably, to some extent, be looked for on similar lines.

The Gandlii or perfume-seller may be noticed as a caste which seems to be in actual process of formation. The term Bukekari The Gandhi and Kachera. or maker of red powder or kunku appears to refer to the same persons and has been amalgamated with it. Enquiry tends to show that members of several castes who adopt this profession have returned themselves as Gandhi. In the case of Kunbis it gives a rise in status, because the occupation of perfume-selling is held in considerable estimation, and they would therefore prefer the name; but at present there are Brahmans who are also perfume-sellers, and they will still return themselves by their own caste. In time it may be anticipated that Gandhi will become a caste made up of these different constituents, and will occupy a social position rather higher than that of Kunbis. 'A man fares according to the company which he keeps; if he goes to the 'Gandhi he will be regaled with sweet perfumes, but if he sits in the Lohar's 'shop his clothes will be burnt by the sparks from the anvil.' But opinions may differ as to the gratification afforded by the Gandhi's scents, and there are those who would prefer the Lohar notwithstanding the sparks.1 The Kacheras or makers of glass bangles are both Hindus and Mahomedans. Among the Hindus the Kachera is noted for his desire to make a profit by getting a large bride price on the marriage of girls. His prayer is 'O God, give me a daughter; in exchange for her I shall get a pair of bullocks and a mortar full of rupees, and 'I shall be rich for the rest of my life. For a dowry I shall give her a sickle, 'a hoe, and a spinning machine; and these will suffice for my daughter to earn her 'livelihood.' Kasbis or prostitutes have been formed into a caste. Girls are brought up to the trade, and as soon as they arrive at maturity are seduced by a regular ceremony called 'covering the head.' For the 'Jus prima noctis' a considerable sum is usually paid. Boys become their accompanists, and are called Sarangias from the sarangi, a stringed instrument played with a bow. The dancing girl is also given by Sir Henry Maine 4s a village servant.

in this group, are those coming under the designation of priests or astrologers—Joshi, Jogi, Jangam, Satani, Nanakshahi, Tirmalle, Chitrakathi, Gondhali, Waghya, Manbhao, Basdewa. Speaking generally it may perhaps be said that these castes occupy for the lower classes of society the same position as the Brahmans hold in the upper strata. They are the ministrants of the more primitive form of religion—that of the village gods. In many cases their ritual has probably been derived from a Dravidian source, and they themselves may be the promoted descendants of the tribal priests, medicine men, or witch-finders. It is true that they are now for the most part employed in the service of Hindu gods, but this is probably a kind of religious evolution, of a nature akin to the social elevation into Hinduism of the casteless tribes; and moreover different authorities have held that many features of the cult of Siva and Kali, which represent a great retrogression from the character

<sup>3</sup> Gandhi should really be included among the castes from whom a Brahman will take water. But as it has not yet obtained a definite recognition as a caste, it has been placed in this group.

of the purer nature gods of the Vedas, have been derived from Dravidian sources. Among these castes may also be included some groups of Brahmans degraded by their acceptance of a lower worship. The Joshi or astrologer is mentioned by Grant Duff as a village servant of the Maratha villages. Mr. Nesfield says 1 'that his art is really that of palmistry, and should be distinguished from 'astrology, which belongs to the Brahman Jyotishi.' But he is connected with astrology, as his business is to avert the evil influence of the planet Saturn, and of Rahu and Ketu, the head and tail of the dragon, all of which are malignant stars. He begs on Saturday (Saturn's day) and always receives black things as urad, black blankets, iron, tilli, or black animals. Such articles are given when he is specially called in to counteract the bad action of the planets in question, but he must always be given oil. It appears not unlikely, from Mr. Nesfield's description, that the Joshi is a village necromancer who has encroached to some extent on the functions of the Brahman Jyotishi. The following is also apposite: 'The village Joshi is a sort of astrologer and priest who points out 'the lucky and unlucky days for commencing ploughing and sowing, and all occasions of importance connected with the agricultural labours of the com-'munity. He also officiates at births, deaths and marriages, and at religious ceremonies of all kinds. He usually has a small field of little value rent-free, one or two rupees from recognised village charges, and a certain 'quantity of grain from each cultivator annually.'2 Jangam is also given by Grant Duff as a village servant. He is the priest or guru of the Shivite sect of the Lingayats. Jangams like Gosains and Bairagis are divided into two groups-celibate and married. They wear the 'Lingam' or phallic sign of Siva in a silver casket round their neck; and as this is supposed to represent the god and to be eternal, they are buried and not burnt after death, because the lingam must be buried with them and must not be destroyed in the fire. The Gondhali is also included in the list of village servants of the Maratha villages, his duty being the beating of the tambhut or double kettle-drum. They are the worshippers of Devi and are distinguished. by wearing a mala or necklace of cowries, by carrying torches, and by playing on the drums. Their ritual is accompanied by exhibitions of singing and dancing, for which they receive payment from those who witness them. Basdewas or Harbolas are wandering mendicants. Each has a beat of a certain number of villages which must not be infringed by the others. Their method is toascertain the name of some well-to-do person in the village. This done, they climb a tree in the early morning before sunrise and continue chanting his praises in a loud voice until he is sufficiently flattered by their eulogies or wearied by their importunity to throw down a present of a few pice under the tree, which the Basdewa descends and appropriates. Basdewas are also engaged in the trade of buying and selling buffaloes. Satanis are a Vaishnavite order from Madras. They are stated to be the priests of the lower castes, and at the time of the harvest they go to the threashing ground of each cultivator and get some grain from him.

Berar. In the Berar Census Report, 1881 (page 63), it is stated that the Manbhao are not usually found in towns but in large villages. 'The Brahmans hate the Manbhaos, who have not only thrown off the Brahmanical yoke themselves, but also do much to oppose

<sup>&</sup>lt;sup>2</sup> Central Provinces Census Report, 1881, page 127, quoting from Sir R. Jenkins' Report on the Nagpur Territories.

'the influence of Brahmans among the agriculturists. The Manbhaos are 'respected and a guru is often taken from their sect in place of a Brahman or a The Brahmans represent them as descended from one Krishna Bhat, a 'Brahman who was outcasted for keeping a beautiful Mang woman as his mistress; 'her four sons were called the Mang bhaos or Mang brothers.' Mang is one of the lowest castes of bamboo-workers and village musicians, and this derivation is a good instance of what may be called the 'argumentum ex nomine,' a method of controversy at which the Brahmans excel. The Manbhaos are also divided into the two groups of celibate and married. 'The consent of the guru is obtained 'previous to marriage, and the intending bridegroom then makes his offer by 'laying his iholi or beggar's wallet on the top of that of the girl he has selected 'inside the temple. If she lets it remain there it is equivalent to an acceptance 'of the proposal.' It seems clear from the above description that the Manbhaos are a class of village priests disliked by the Brahmans whose authority they oppose. The Garpagari or hail-averter is another village servant in the Maratha districts, his duty being merely to control the elements and protect the crops from untimely storms. For this he receives a contribution from the cultivators; but in recent years an unavoidable scepticism as to his efficiency has tended to reduce his earnings. Mr. Fuller told me that on one occasion when he was hastening through the Chanda District on tour and pressed for time, the weather at one of his halting places looked threatening, and he feared that it would rain and delay the march. Among the villagers who came to see him was the local Garpagari, and not wishing to neglect any chance, he ordered him. to take up his position outside the camp and keep off the rain. This the Garpagari did, and watched through the night. In the event the rain held off, the camp moved, and that Garpagari's reputation was established for life.

Generally speaking, then, the composition of the group of castes from whose hands a Brahman cannot take water, but who are Status of the village menial. not impure, may be summarised as follows. There are a number of offshoots from Dravidian tribes who have developed into castes; in some cases, perhaps, from a mixture of blood, in others because they have been admitted to cultivation on an inferior status, in others simply because it has been forgotten who they were. It includes also most of the occupational castes whose industries originated at an early period in social history when the Aryans considered their practice to be derogatory, and when in the constitution of the village community the primitive artificers and handicraftsmen were the servants and menials of the body of cultivators. In one or two cases it can be seen that where a particular trade, such as brass-working, was a village industry, the caste to which it belongs occupies a lower social position than where it was carried on chiefly in towns; weaving, on the other hand, belongs primarily to the lowest group of impure castes; but the finer kinds of weaving and dyeing are more recent developments, and the castes who follow them take a higher position and are contained in this group. Lastly, the group contains nearly all the castes which have been formed from the holders of hereditary offices attached to the village community, and of which several instances have been given. This group occupies a position intermediate between that of the pure castes from whose hands a Brahman can take water, and the impure castes who cannot be touched. The status of the former corresponds,

<sup>1</sup> Berar Census Report, 1881, page 63.

as it has been seen, to the cultivator of the village or the body of the people among the Aryans. The status of the impure castes originates from the subject and servile class of Aboriginals or Dravidians; and it seems, therefore, a reasonable hypothesis that the status of this group was originally formed from the descendants of mixed alliances between the two races, who were the primitive artificers and handicraftsmen, and who became the common servants of the early village communities. It has been seen that the holding of a village office, such as kotwar, will sometimes still raise a sub-division of an impure caste into this group from the one beneath it as soon as the kotwars begin to marry among themselves and make a separate sub-caste. It is not meant to imply that there is any universal rule and that every caste which originated in mixed descent or from holding a village office will be found in this group, or on the other hand that all the castes placed in it have been formed in such a manner. It has already been seen that several causes have operated to alter the position either of individual castes or of whole categories. But the composition of the group as a whole appears to support the conjecture that its status may have originated in the manner above described, and this conjecture corresponds with the tradition of the mixed castes in the Hindu writings; and tradition, though its details are indefinitely embroidered, usually contains in its substance a foundation of truth.

236. The fourth group of the scheme of social divisions contains the non-

	The Dravidian	tribe	s.				
I.	Agaria		1,604	18.	Juang	•••	65
	Baiga	•••	24,744	19.	Kamar	• • •	584
	Bhaina <sup>c</sup>	•••	11,772		Kandh	•••	168 641
4.	Bharia-Bhumia	•••	33,561		Kawar	•••	122,519
	Bhil	***	23,110		Khairwa or Khair	war.	5,529
	Bhunjia	•••	3,123	23.	Kharia	***	8 034
	Bhuiya	•••	18,102		Kisan	•••	32 788
	Bind	•••	7		Kol	•••	74,536
	Binjhwar	•••	71,099		Korku	•••	99,780
	Chenchuwar	***	9		Korwa	•••	247
	Dewar	•••	1.525		Korva (Yerukala)	•••	59
12.	Dhanwar		10,911		Kuda	•••	:8,218
13.	Dhangar-Oraon	•••	6,832		Mannewar	•••	713
14.	Gadba	•••	898		Munda	•••	2,406
	Gond	•••	1,923,376		Naksia	•••	1,672
	Gond-Gowari	•••	3.182		Sawara	•••	144.468
17.	Halba	•••	86,962	34.	Sonjhara	•••	2,564
. •					Total	••• :	2,903,690

Aryan or Dravidian tribes, who are really outside the caste system, when this is considered as the social organisation of the Hindus. It is well known that these tribes have till lately been held to belong to two distinct ethnic stocks—the Kolarian and Dravidian. As has been explained in the chapter on language,

this distinction is without foundation, being based only on linguistic differences, and Mr. Risley has proved the racial identity of the two sets of tribes in the Ethnographic Survey of Bengal. The term Dravidian has, Mr. Risley informs me, now been authoritatively adopted to designate these tribes in distinction to the Mongolian and other stocks which are also found in parts of India. detailed description of the tribes will be attempted here, as the materials are too fragmentary and the subject too large. Some excellent notes on the Gonds, the results of a great deal of personal enquiry, have been received from Mr. A. E. Nelson and will be sent for publication to the Asiatic Quarterly Review. Here it is only necessary to explain why the position of these tribes should be above that of the impure castes, who are also usually the descendants of the Dravidian stock. The reason is, perhaps, that these tribes were not completely subjugated in the same manner as most of those of Northern India. Nor have they been altogether ousted from the possession of the land, while for a considerable period, during and after various stages of Hindu immigration. the representatives of ruling dynasties belonged to the tribes; in most of the estates held on zamindari tenure they still do so. Generally speaking also the peopling of the Central Provinces by castes representative of the Aryan race

was a process of colonisation rather than of conquest1; and the immigrants lived in villages side by side with the indigenous residents, only gradually obtaining by their superior industry and skill the ownership of the most fertile portions Moreover, it would appear that the occupations which in Northern India were specially relegated to the subject race, as weaving, tanning, mat, cane and bamboo working, and washing clothes, were here not generally adopted by the tribes, because the castes which practised them there had also immigrated and were available to discharge them. Lastly, it may be surmised that the race. feeling in which it seems probable that the personal impurity imputed to certain castes in Northern India must have had its origin had, by the time the Central Provinces was colonised, lost a considerable part of its force owing to the fact that the two peoples had lived together for centuries, and there had been a certain amount of inter-breeding and of admission of Dravidian groups into the higher circles of Hinduism; and the distinction of race had already tended, as at the present time, to be merged in the more elaborate gradations of caste and occupation, of which it was the basis and primary cause.

237. The fifth or lowest group is that of the impure castes, who cannot be The impure castes. The subject status, touched. They include most of the weaving castes, the leather-worker, potter, bamboo-worker, washerman, and scavenger.

	,			
1.	Audhalia		•••	676
2.	Balahi			43,563
2.	Basor		•••	42,534
4.	Chamar		•••	735 262
<u>5</u> .	Dhobi Ganda		•••	131,230
б.	Ganda		•••	277,830
			•••	38,726
۶.	Kaikari		•••	341
9.	Kanjar			2,798
10.	Katia		•••	31,924
	Kori		•••	35,280
12.	Kumhar		***	99,206
₹3.	Madgi		•••	5,001
14.	Mahar		•••	619,412
15.	Mala		`•••	7,313
16.	Mang		***	20,118
	Mangan		•••	110
	Mehtar		•••,	91,816
	Panka		•••	137.855
20.	Pasi		***	3,098
	Sidhira or	Sithira	•••	224
22.	Solaha		•••	19
23.	Tanti		***	25

Total ... 2,324,361

If a member of the higher castes is touched by one of them, he has to bathe and have his clothes washed. This rule, however, is now to some extent falling into Women are said to be more strict abeyance. about its observance than men. It seems to me that the very existence of a division of the people, strictly barred from social intercourse with their fellows by the belief that their touch conveys defilement, is sufficient to demonstrate the race basis of caste. It does not appear that any other adequate motive can be assigned for the imposition of such a stigma. It cannot be accounted for by the occupations of this class, because though some of them as hide-curing and scavenging would, in

themselves, be considered unclean, in the case of others as weaving and bamboo-working there is no reason for such a distinction. The trade of the dyer is a dirtier one than that of the weaver, but the dyer is not impure. Moreover, it has been seen that in some cases a weaver caste has obtained a higher social position. Nor could the distinction have arisen from the feeling of disgust occasioned by any social custom, as for instance that of killing the cow. For not all of these castes will eat cow's flesh, while there are others, such as some of the Dravidian tribes, who do eat it, and who are not impure. Besides, the excessive regard for ceremonial observance, which now distinguishes the caste system, must certainly have been the gradual product of the undue influence exercised on all the relations of life by the priestly class of Brahmans. It could not have been a feature of the simple pastoral existence which is attributed to the early Aryans. And if the impurity in question had a religious origin, and was imputed by the Brahmans to certain social habits or to the degrading nature of particular occupations, it would attach primarily to those customs

or occupations and not to certain classes of persons. But as is stated by M. Senart, it originated at a time when the caste system had not yet taken definite shape, and it attached to the Sudras who were prohibited from approaching within a certain distance of the higher castes. It seems justifiable, therefore, to conclude that this was the means by which the Brahmans sought to preserve the higher race from degradation by intermarriage with the black and despised tribes, whom the Aryans had met and subjugated on entering the country. It is only the feeling engendered by difference of race and difference of colour, the pride of blood, and the fear of its pollution, that could cause so violent a personal antipathy between man and man. But the feeling has not been able to endure intact through the effects of long centuries of social contact and to a certain extent of intermarriage. The line is there, but it no longer marks a division of races. The Dravidians have obtained admission into all grades of society except perhaps the very highest. The people themselves cannot say which castes belong to either race and which are of mixed descent. as has been seen, it is only to the tribes belonging to those parts of India which were colonised at a comparatively early period that the stigma attaches. When the later immigration into the Central Provinces took place, the origin of the distinction must have been forgotten, as the tribes here are not regarded as impure. And at present when a Dravidian tribe becomes a caste, it frequently gets into the third group of those from whom a Brahman cannot take water. Those of Northern India have lost their identity by their entry into the caste system, and by obtaining fresh names derived from the occupations to which they were relegated in rural society. And hence the impurity now belongs to particular castes and particular occupations and not to the Dravidian tribes as such.

It is not clear why any impurity should attach to the occupation of weaving in itself, and it has been seen also that in some Weaving. cases the castes who follow this calling are not so regarded. It seems a possible hypothesis that the weaver never attained to the rank of a village menial, and was unable to separate himself from the body of the servile class, simply because there was so much work to be done in supplying the requirements of the village that the occupation was generally practised by the whole of this class. Hence, having in the first instance been left to them with the other primitive industries, all of which were considered derogatory to the status of the cultivator, it gradually came to be associated with them, and was to some extent branded as impure. It is noticeable that in Bengal the important weaving caste of Tanti is included among those from whom a Brahman can take water. Mr. Risley is of opinion that it has to some extent raised itself to this position by its own influence, the trade there being prosperous and lucrative, and having long ago attained to the development of an urban industry. The cloths called 'Abrawan' or 'running water,' woven solely for the Emperor's Seraglio at Delhi, were of so fine a texture, that it is related that on one occasion a daughter of Aurangzeb was reproached on entering the room for her immodest attire, and excused herself by the plea that she had on seven folds of cloth. The case of the Tantis then is analogous to that of the Koshtis, only that the industry of the former was of far greater importance.

The weaving castes of the lowest group are the Balahi in Nimar, Ganda and Panka in Sambalpur, Katia and Kori in the The weaving castes. northern districts, and Mahar, Mehra or Dhed in these and the Maratha country. Mala is a Madras caste of weavers corresponding to Mehras. There is little reason to doubt that all these castes are the direct descendants of Dravidian tribes; but in several cases they have lost their identity, and, on being formed into castes, have obtained names arising from their occupations. Balahi seems to be derived from the word 'Balahak,' messenger, and is a functional term showing that the members of the caste were formerly employed in this capacity; they still largely act as Kotwars in Nimar and Hoshangabad. The Koris may possibly be an offshoot from Chamars, as many of their family names are the same; they belong to the sect of Rohidas; and a Chamar will sometimes call himself a Kori to conceal his identity. The name of the Mahars is perhaps territorial, being derived from a locality in Bombay. Wilson thinks that Maharashtra, the native name for most of Bombay, not improbably means 'The country of the Mahars,' though the Maratha Brahmans say that it is ' Maha-'rashtra' or 'the great country.'1 The Mahars are recognised as a Dravidian tribe in Bombay. Dhed, commonly used as a synonym for Mahar, is stated by Mr. Ibbetson to mean 'any low fellow'; Ganda and Panka<sup>2</sup> are probably the same caste, being the Pans of Orissa and Chhota Nagpore.

The weaver is the proverbial butt of Hindu ridicule like the tailor in England. 'One Gadariya will take on ten weavers.' 'Four Stupidity of the weavers. 'weavers will spoil any show.' The following story also illustrates their stupidity: 'Twenty weavers got into a field of kans grass. 'thought it was a tank and began swimming. When they got out they said, "Let us all count and see how many we are, in case anybody has been left in the They counted and each left out himself, so that they all made out Just then a sowar came along and they cried to him: "Oh! sir, we "were twenty, and one of us has been drowned in this tank." The sowar seeing ' that there was only a field of grass, counted them and found there were twenty, so 'he said, "What will you give me if I find the twentieth." They promised him a piece of cloth, on which the sowar taking his whip lashed each of the weavers across the 'shoulders, counting as he did so. When he had counted twenty, he took the 'cloth and rode away.' Another story is that a weaver bought a buffalo for Rs. 20. His brother then came to him and wanted a share in the buffalo. did not know how he should be given a share until at last the weaver said: "You "go and pay the man who sold me the buffalo Rs. 20, and then you will have "given as much as I have, and will be half owner of the buffalo"; which was 'done.' In Sambalpur the habit of the weaver of hollowing out the ground to make a place for his feet has given rise to the following uncomplimentary method of address: 'Why do you call yourself Meher? (a title assumed by Bhulias). 'You make a hole in the ground and put your legs into it, and are: like a cow-' with rinderpest struggling in the mud.'

241. The Ghasias are so far as is known the only caste outside those who commonly return themselves as Mehtar which consents to do scavenger's work. Their other usual occupations are grass-cutting, the tending of horses, and making loom combs for weavers. The

<sup>1</sup> Indian Castes, Vol. II, page 48. 2 See the chapter on Religion for a hypothesis about the Pankas.

Ghasias entertain a great aversion for Kayasths, and account for it in the following manner: 'On one occasion the son of the Kayasth minister of the Raja of Ratanpur went out for a ride followed by a Ghasia sais. The boy was wearing costly ornaments, and the Ghasia's cupidity being excited, he attacked and murdered the child, stripped him of his ornaments, and threw the body down a well. The murder was discovered, and in revenge the minister killed every Ghasia man, woman or child that he could lay his hands on. The only ones who escaped were two pregnant women who took refuge in the hut of a Ganda and were sheltered by him. To them were born a boy and algirl, and the present Ghasias are descended from the pair. Therefore a Ghasia will eat even the leavings of a Ganda, but will accept nothing from the hands of a Kayasth.'

The Mangs are an impure caste of the Maratha districts who act as musicians, bamboo-workers, and also castrate bullocks. Their story is as follows: 'Long ago, before cattle were ' used for ploughing, there was so terrible a famine upon the earth that all the ' grain was eaten up, and there was none left for seed. Mahadeo took pity on the few men who were left alive, and gave them some grain for sowing. In those 'days men used to drag the plough through the earth themselves. But when a ' Kunbi, to whom Mahadeo had given some seed, went to try and sow it, he and ' his family were so emaciated by hunger that they were unable, in spite of their ' united efforts, to get the plough through the ground. In this pitiable case the ' Kunbi besought Mahadeo to give him some further assistance, and Mahadeo then 'appeared and bringing with him the bull, Nandi, upon which he rode, told the 'Kunbi to yoke it to the plough. This was done, and so long as Mahadeo ' remained present, Nandi dragged the plough peaceably and successfully. soon as the god disappeared, the bull became restive and refused to work any The Kunbi, being helpless, again complained to Mahadeo, when the god 'appeared, and in his wrath at the conduct of the bull, great drops of perspiration stood upon his brow. One of these fell to the ground, and immediately a coal black man sprang up and stood ready to do Mahadeo's bidding. He was ' ordered to bring the bull to reason, and he then went and castrated it, after which it worked peaceably and quietly; and since then the Kunbis have always 'used bullocks for ploughing, and the descendants of the man, who was the first "Mang, are employed in the office for which he was created.' - The story is of interest, as showing with others that famine is a regular feature of the earliest tradition.

243. The Kumhar or potter has also been included in this group, though it is doubtful whether he is really so low; in some districts he is considered impure but not in all. Mr. Ibbetson says: He is a true village menial; his social standing is very low, far below that of the Lohar and not much above the Chamar. His association with that impure beast, the donkey, the animal sacred to Sitala, the small-pox goidess, pollutes him and also his readiness to carry manure and sweepings. It may perhaps then be concluded that the Kumhar is degraded below the ordinary rank of the village menial castes by specially impure incidents attaching to his occupation. There are in the Central Provinces a Gadhera sub-caste which keeps donkeys, a Sungaria which rears pigs, and a Bardia which uses bullocks as pack-animals. These last are not impure, and some support is thus afforded to the above view. 'The 'Dhobi's donkey and the Kumhar's buffalo; these two never know what it is to

'get a day's rest, and have to sleep on their feet.' The Dhobi is very impure, as he washes the clothes of all castes, and also those of women after childbirth.<sup>1</sup> The Dhobi is not considered to be a very conscientious worker or to take quite the same care of other people's property as he would of his own. 'When many Dhobis compete, then some soap gets to the clothes.' 'It is only the clothes of the Dhobi's father that never get torn.'

The Chamar's occupation is, next to the sweeper's, the most impure, and would from the beginning have been relegated to the Chamars. servile race. The light colour and fine stature of the Chamars of Chhattisgarh have often been remarked, and may possibly be accounted for by some mixture of blood. In Chhattisgarh they are of course largely engaged in agriculture, and show an Irish disinclination to pay their rents. 'Hemp, rice and a Chamar; the more they are pounded, the better they are.' Mochi and Jingar are offshoots from the Chamar caste, who have abandoned the curing of skins, and hence assert a claim to rise in the social scale. Mochi is a cobbler, while the Jingar thinks himself a little better still, as he only makes saddles. It is doubtful whether they yet form distinct endogamous groups in all districts, as the numbers returned vary greatly from those of last. census, and this seems to show that they are still partly occupational terms. But there is no doubt that they tend in this direction. Some Mochis will indignantly deny that they ever were Chamars, while others admit it. 'The Mochi's to-morrow 'never comes,' is another proverb which must be filched from Mr. Ibbetson asthoroughly appropriate to the notorious unpunctuality of the caste. The generally unbusinesslike character of the Hindus and their failure to fulfil their engagements is also recognised in the following: 'The Mochi, the Ahir and the Kori; 'these are the three biggest liars that God ever made. For if you ask the Mochi. 'whether he has mended your shoe, he says "I am at the last stitch," when he 'has not begun it; if you ask the Ahir whether he has brought back your cow from 'the jungle, he says; "It has come, it has come" without knowing or caring whether it has come or not; and if you ask the Kori whether he has made your 'cloth, he says, "It is on the loom," when he has not so much as bought the 'thread.'

The above sketch of the scheme of social precedence, which has run to. considerably greater length than was at first intended,. Conclusion of occupation as has sufficiently shown the sense in which it should be said that occupation is the basis of the arrangement of the caste system. rule every distinct occupation has produced one or more distinct castes. But it cannot correctly be said that the social order of castes is based simply on their The general law seems to be that the respectability of occupations was fixed by the social rank of the persons who first practised them; the main divisions originated in difference of race; and when these differences became too. complicated to be remembered in themselves, they fixed according to the occupations of the different classes, and perpetuated by their arrangement in a graduated scale of religious purity. As in the case of local sub-divisions fiction may, as suggested by Mr. Risley, have played a considerable part in the multiplication of endogamous groups according to occupation. But it is also clear that when once the caste system was established, the people themselves have extended

it with avidity, and any difference which supports the assertion of a slight social superiority will lead to the formation of a fresh endogamous group.

- Besides castes many sub-castes are formed by differences of occupation. Thus the Audhia Sonars work in brass and bell-Sub-castes formed from ccmetal and are therefore despised by the rest of the caste. The Hardia Kachhis are those who sow turmeric, and the Alias those who grow al or madder. The Lahgera Koris weave 'lahngas' or women's cloths. Harjota Brahmans are those who have touched the plough Kurmis sow hemp. with their own hands. Kasarwani Banias are those who sell brass vessels. Komtis sell oil. In each case the slight differences of occupation have resulted in a rise or fall in social position sufficient to create a bar to marriage. garhia Kumhars are those who used to fashion the clay with their hands and Chakarias those who turned the wheel. And though the practice of hand pottery is now abandoned, the divisions remain. In these cases the distinction is too minute to create a fresh caste, and so it only makes a sub-caste, but the process is the same. It is not improbable that some of the divisions, which are now distinguished by occupational terms, may have originated from local separation. Thus the Ekbaile and Dobaile Telis may not necessarily have refused to intermarry simply because one set used two bullocks to turn the oil press and another only one. But two groups living in different areas may have become endogamous for the reasons already suggested as operating in these cases, and if there happened to be such a distinction in their methods of working, names denoting it would be given to the sub-castes. Broadly speaking, it may perhaps be said that occupation is the chief factor in the formation of castes and territorial distribution or migration in that of sub-castes.
- Another agent in the formation of endogamous divisions is mixed descent. The Vidurs, as already stated, are the descend-Castes formed from mixed ants of a Brahman father and woman of other castes, and the Audhalias, a low pig-keeping caste in Bilaspur, are considered to have originated from the offspring of the female house-servants of Daharia Rajputs. In the case of such castes as Kirar, Agharia, Bhoyar, what seems to have happened is, that a body of persons, possibly themselves of different castes, migrated, and in their new homes intermarried to some extent with the indigenous tribes. They thus formed a new caste, and this process may be considered as resulting from the combined action of mixed descent and change of locality. many castes there is a sub-caste which consists of the descendants of mixed Instances of this are the Lahuri Sen sub-caste of Banias and Barais, the Surait and Purait Halbas, the Purait being the pure Halbas and the Surait the progeny of marriages outside the caste. The Khaltara or Rakhot sub-caste of Kumhars and the Aukule sub-caste of Koshtis have the same origin, and several castes have twelve and a half divisions, and explain that the half sub-caste contains those whose birth is open to suspicion.
- 248. In a few instances endogamous divisions are formed from differences Endogamous divisions due of social practice. The Dosar Banias permit widow to social distinctions.

  marriage and hence derive their name from 'dusra,' second, as they are considered on this account to be a second-class lot. The Khedawal Brahmans are divided into the outer and inner, the inner sub-division being said to consist of those who accepted gifts from the Raja of Gujarat and

have consequently sunk in estimation. The Dholewar Bhoyars keep pige, and the other sub-castes will therefore not eat with them. The Malania Kamars eat monkeys, and are similarly despised.

249. Endogamons divisions are also in a few cases formed from differences of religious belief or sectation practice. The Bairagis and Gosains from being celibrate orders of Vaisimavite and Shivite devotees have developed into castes. The Manblane and Satanis are other instances, and the Bishnois are a Punjab reet, who have become a caste. Sub-castes are also sometimes formed, as the Lingayat Bapian and Kumbats and the Namdeo Chhipas who call themselves after a guru of that name. It mems to me that these divisions are probably in reality social rather than sectarian. The adoption of a special form of belief is almost invariably accompanied by some alteration of social practice, and this is often sufficiently marked to excate an impediment to marriage. The Dairagis and Gustins are, as already stated, cut off for ever from their proper easte by eating the leavings of their gure on initiation. Since the Bairagis have found that the passions cannot be consumed by a ceremony of fire, they have taken to marriage; but they could not marry in their own caste, so women were also initiated and married, and in process of time this has led to the formation of a caste. One of the tenets of the Bishnois was the abandonment of the nuptial ceremony of phera, or walking round the scered fire, and this would obviously be sufficient to prevent intermarriage with other members of their own caste. In the case of seets like the Kabirpanthis and Vaishnavas, who do not eat meat or drink liquor, the members embracing the sect would very probably object to marry with others who still continued these practices, because their abandonment, in addition to its religious efficacy, would give a certain rise in social position. And some such explanation as this may, perhaps, be found in most cases.

The caste or sub-caste forms the outer circle within which a man must Inside it are further sub-divisions which regulate Exogamous divisions. the limits of relationship according to which marriage is prohibited. These are called exogamous groups, and their name among the higher castes is 'gotra.' The theory is that all persons belonging to the same 'gotra' are descended from the same ancestor and so related. The relationship in the case of the 'gotra' only goes by the father's side; when a woman marries, she is taken into the gotra of her husband and her children belong to it. are a number of such divisions in every sub-caste. Marriage is never allowed within the gotra, and it will therefore be seen that in the course of a few generations the marriage of relations on the father's side or agnates will be prohibited within a very wide circle. But on the mother's side the 'gotra' does not serve as a bar to marriage at all, and the union of first cousins would be possible, because the children of a man's father's sister or his mother's brother would be of a different 'gotra' to his own. According to Hindu law intermarriage is prohibited within four degrees where a female is the common ancestor. But generally this is not adhered to, and it is allowed after two degrees. That is, the children of first cousins, where the relationship is partly through females, will not marry, but in the next generation their children will marry. The union of persons related entirely through males is, as has been seen, barred indefinitely. Some castes allow the marriage of relations on the mother's side within nearer limits than this. The Chauhan Rajputs marry their daughters to their sisters' sons; this is also

permitted by several other castes, including, it is believed, Maratha Brahmans. In this caste it is customary for a boy, as soon as his thread ceremony is performed, to pretend to start off to Benares. His maternal uncle follows him, and promises to give him his daughter in marriage, and then he returns. This appears to be a survival of the time when it was customary for boys to go and study the scriptures at Benares after their thread ceremony had been performed. In the northern districts this marriage is condemned. Among the Mandla Gonds the marriage of the brother's son to the sister's daughter is greatly favoured and it is called 'dudh lantana,' or bringing back the milk.' It is reported that in the Balji caste, a man is even permitted to marry his own sister's daughter.

Mr. Risley has distinguished five kinds of these exogamous divisions, called respectively eponymous, territorial, local or com-Different names of exogra-mous divisions. Eponymous. munal, titular and totemistic. In the notice in this chapter, the third and fourth kinds are treated together, and the number is thus reduced to four. The vernacular designations of the clans or sections are 'gotra' which originally meant a 'stable or stall' and may have come to be used in the sense of a village. 'Khero' is another term which means a village. 'Baink' means a title, 'Mul' or 'Mur' literally a root, hence an origin, 'Kul' or 'Kuri' a family. The sections called eponymous are those in which the name of the section is that of a saint or hero, and are borne by the Brahmans and some of the higher castes. They are named after 'Rishis' or saints mentioned in the Vedas and other scriptures, such as Vasishta, Garga, Bharadwaj. Kaushalya, Visyamitra, Kashyap, and others. The theory is that all persons belonging to the gotra are descended from the Rishi after whom it is named, and hence they cannot marry. The family names or titles which are borne by most Brahmans such as Sukul (white or pure), Pande (a wise man), Dube (learned in two Vedas), Tiwari (learned in three Vedas), Chaube (learned in all four Vedas), Misra (mixed), Pathak (a teacher), Dikshit (the initiator), and so on, have no real connection with marriage, though in some cases the name will only be borne by families of one gotra in the same sub-caste, and therefore persons having it will not intermarry. Brahmanical gotras are frequently adopted by other castes in imitation, it is believed, of Brahmans; several castes in the Central Provinces have some of them, as the Baris, Sonars, Thanapatis and others. Another sort of eponymous gotras are those of Rajputs named after heroic ancestors as Raghu, Yadu, Tilokchandi, Bais, some of whom are mythical and some historical.

the section name is taken from that of a village or town which may have been originally founded by the ancestor of the clan or in which he resided. These are found in many castes, such as Jijhotia (of Dhimars) from Jajhoti; Mahobia (of Sonars) from Mahoba, a town in the North-Western Provinces; Bhilsainyan (of Sonars) from Bhilsa in Gwalior; Chanderia (of Patwas) from Chanderi in Gwalior; Sirohia (of Bhats) from Sirohi; Bhandere (of Bhats) from the Bhander Mountains; Baksaria (of Rajjhars) from Baksar in Bihar; Beraria (of Mehras) from Berar; Dhamonia (of Dhobis) from Dhamoni, a town in Saugor; Pabaya (of Dhobis) from Pabai, a village in Bundelkhand; Jaitpuria (of Darjis) from Jaitpur, a village in Saugor; Lanjiwar (of Katias) from Lanji, in Balaghat; Sultanpuria (of Kayasths) from Sultanpur, Oudh, and so on. These names are sometimes those of villages or towns and

sometimes of tracts of country. It seems probable that the family or families who founded the gotra frequently lived in the village from which they take their names, and may have assumed it either while still living there or after migration. When the name is that of a tract of country on the other hand, it would appear that it must have been assumed after migration, as it is impossible to suppose that all the members of a caste living in Berar or Bihar refrained from intermarriage. But if a few families of them went and lived elsewhere, they might take the name of a province as easily as that of a village.

The third class of names are titles or names of offices supposed to have been held by the founder of the clan, and some-Titular. times refer to a personal defect or quality, or perpetuate Instances of these are Kotwal, Chaudhri, Naik and a nickname given to him. Kirsan (of Halbas), Bhagat or devotee (of Gaolis), Mehar or headman (of Kumhars), Mahton or headman and Mahant or priest (of Ahirs), Vaidya or physician and Thakuria or lord (of Darjis), Sawalakhi or the owner of one and a quarter lakhs (of Dhobis), Rawat or lordling (of Lohars), Kuldip or lamp of the family and Sawant or minister (of Pankas), Mohania or the captivator (of Rajjhars), Jal or dissolute (of Malis), Jachak or beggar (of Marathas), Mohjaria or one with a burnt mouth, a term of abuse (of Lodhis), Garkata or cut-throat (of Koshtas), Raksia or devilish and Bhatpagar or one serving on a pittance of boiled rice (of Katias), Kangali or poor (of Koilabhut Gonds), Chikat or dirty (of Kumhars), Kare or black (of Gaolis), Nirdaiya or cruel (of Darjis), Churha or thief (of Chhipas), and Chorbans or family of thieves (among Chamars). These names may, perhaps, be considered as belonging to the same stage of development as those of the semi-mythical heroes of the Rajput clans and of the Greeks, that is, the time when the exogamous group began to trace its descent from some one who probably really lived, but who has become the subject of legend. The castes to which these names belong, though they have grown out of the primary idea of descent from animals and plants, have not developed any poetic feeling or imagination, and this is all that they have been able to do in the way of providing themselves with heroic ancestors. The owner of one and a quarter lakhs among the Dhobis and the captivator of the Rajjhars may correspond to the god-like Achilles and Odysseus of many devices.

In the Central Provinces another set of names is found which may be included in this group. These are those of other castes Names of other castes. Some Ahir families have the names of or sub-castes. Rajput septs as Chauhan, Taonra, Jadam, Ponwar; the Barais have Rautele, a sub-caste of Kols; Bhadris or Joshis have Gahlot and Karchulia, Rajput sept names; the Naths or Jogis have Solanki, Badgujar, Ponwar, Chauhan, Gaur, also names of Rajput clans; the Chamars have Binjaria (from Binjhal), Maretha, Gaharwar (sept of Rajputs), Jogi, Khairwar (a tribe), Turkia (a term sometimes applied to Mahomedan Kacheras); the Halbas have Bhoyar (a caste), Rawat (a caste), Bhandari (a caste), Dhangar (a tribe), Sahara or Sawara (a tribe), Agri (a sub-caste of Banias), Kandari (from Kandera, a caste), Baretha (or Dhobi), Barhai, Elmia (from Velama) and Pardhan (Gond); the Khatiks have Kirar, the Kawars Rawat and Bamhan (equivalent to Brahman). In some cases these names appear to have been adopted by families engaged in the service of the clans in question. Thus the Rajput sept names borne by Bhadris or astrologers probably show that the ancestors of the Bhadris were the astrologers of these

septs. The forefathers of the Karchulia gotra may well have been the astrologers of the Rataupur Rajas, who were Karchuli Rajputs. Similarly the Ahir clans bearing similar names may have been personal servants of Rajput families. The Dauwa sub-caste of Ahirs supplies nurses for royal families, and prides itself on this. In other cases it is possible that the name may have originated from the fact that some ancestor of the clan took up the occupation of the caste whose name it bears. The names Jogi or necromancer, Khairwar or gatherer of catechu, Turkia or bangle-maker among Chamars, and Dhimar or water-bearer among Sawaras, may be instances of this. And sometimes there seems reason to suppose that the names denote descent from an ancestor belonging to another caste or from a mixed marriage. The names of the Halbas may have probably originated in this way, the explanation being that a portion at least of this caste were formerly engaged in the personal service of Zamindars or Rajas. This is a story which they have themselves, and it can be easily understood that the occupation is one which would result in alliances of such a kind.

The last class of exogamous divisions are those called totemistic. This is the term applied to cases when the name of the clan Totemistic. is that of a plant or animal or other natural object. are confined for the most part to the Dravidian tribes, and where they are found in other castes, probably indicate either that the caste itself is of non-Aryan origin or that a section of a tribe has become enrolled in it as a sub-caste. Instances in the Central Provinces are hasti (or elephant), bhainsa (buffalo), sendur (vermilion), singha (the lion), of Ahirs; richharia (a bear), kulaha (jackal), bandar (monkey), kumhardora (a Kumhar's thread), of Barais; nag (a snake) of Bharias; dhana (coriander), magra (a crocodile), sua (a parrot), belha (bel tree), of Chadars; purain (lotus leaves), machhli (fish), koliha (jackal), of Chamars; bel (a tree), piparia (a pipal tree), of Darjis; sapaha (snake), heranwar (a deer), kachhwaha (tortoise), phulsungha (flower-smeller), nahar (tiger), of Gadariyas; baingania (brinjal) of Bhoyars; chandan (sandal-wood), bhatua (a vegetable), and machhia (a fish), of Dhimars; nagkuria (a snake), morkuria (peacock), of Dangris; jambu (a jamun tree), takhar (cucumber), sakhum (teak), makhya tola (Indian corn), of Korkus; chirai (a bird), umjan (a tree), minj (a fish), bagh (tiger), nun (salt), dhan (rice), nag (a snake), limuan (a tortoise), of Dhangar-Oraons; bheria (a wolf), aonla (a tree), karait (the snake of that name), mhsia (buffalo), nagbans (snake), bel (a tree), baghbans (tiger), bandarbans (a monkey), of Halbas; bichhi (a scorpion), kalasarp (a cobra), of Ghasias; markam (mango), marai (a tree), kunjam (a tree), marskola (axe), taram (a tree), suiwadewa (a porcupine), urrum (a large lizard), tumrisar (a tendu tree), kumrayete (a goat), tumram (pumpkin), of Gonds, and so on.

which the clan is named is regarded with reverence, and members of the clan abstain from killing, using, or naming it. Their custom tends, however, to decay after a time, and in many cases is reported not to exist in the Central Provinces, the meaning of the names having frequently been forgotten. The Gonds of the Taram gotra, which is named after the keolari tree, will eat the leaves of the tree. Several trees, however, are generally held sacred, as the banyan and pipal, which are the abode of Brahmans, and are sometimes invested with the sacred thread; the tulsi or basil corresponding to the laurel in Greek mythology, as the nymph Tulsi is supposed to have

metamorphosed into this plant when fleeing from the embraces of Krishna; and the bel tree which is sacred to Siva and worshipped on the Shivratri or Siva's night; similarly some of the animals after which septs are named, as the snake worshipped on Nagpanchami, are also revered by Hindus, and hence the members of their clans naturally continue to observe respect for them. In some cases the fact that such plants or animals have been chosen may be merely a lucky coincidence for the sept in question, on whom they confer a certain amount of dignity when they tend to become Hindus; in others it is possible that the animal or plant has been adopted from a more ancient worship into the Hindu religion, a process which Mr. Lang shows' to be a natural feature of the development of primitive beliefs. The animals or plants are first worshipped, and when, with the evolution of religion, these are discarded in favour of anthropomorphic gods, the plants and animals retain their sacred character by being connected with the god. among the Greeks the owl may have been venerated for its wisdom in early times, and when the conception of Athene was developed, remained associated with her as her sacred bird. The tortoise is a very favourite sept name; the world is supposed to rest upon a tortoise, and it was one of the incarnations of There is a saying, that any caste which does not know its gotra belongs It is clear that in this connection the word Kasyap must to the Kasyap gotra. originally have meant tortoise, the tortoise being adopted as a common progenitor, because it is the animal that supports the world; and it is suggested by Mr. Risley<sup>3</sup> that many castes take advantage of the resemblance between Kachhap and Kasyap, when they desire on rising in the world to change the name of their progenitor from a tortoise to a Vedic saint. Such septs as the Nun and Dhan totems of Oraons are very embarrassing to their bearers, as they find it impossible to dispense with eating their titular ancestors. But the Dhan-Oraons content themselves with refusing to consume the scum which thickens on the surface of the boiled rice, and the Nun sept will not lick a plate in which water and salt have been mixed.

In some castes all kinds of names of sections are found. The Dariis have. as gotras Sandilya which is eponymous, Kanaujia which is territorial, Dhamonia which is the name of a village, Jugia (from Jogi) the name of a caste, Thakuria a title, and Kachmi which is totemistic. This appears to show the mixed origin of the caste. In the case of some castes, such as Ahirs, the totemistic septs probably show that sub-divisions from the non-Aryan tribes have been amalgamated with the caste.

Exogamy and totemism are found not only in India but widely distributed over the world, and there has been much specula-Origin of exogamy and totemtion concerning their origin. The explanation given by Mr. Risley is the most probable, and is confirmed by the recent treatment of the same subject in Westermarck's 'History of Human Marriage.' Mr. Risley holds4 that the practice of exogamy, or marrying outside a circle of relationship, arose in the first place from the action of natural selection. Savages learnt by instinct that continued interbreeding was injurious between persons closely related. Those who married outsiders would have stronger children, and these would be at an advantage in the struggle for life. Hence in process of time the progeny of

<sup>In 'Myth, Ritual and Religion.'
Becoming so probably because it was originally worshipped as an animal god.
Tribes and Castes of Bengal: Introduction, page xlviii.
Tribes and Castes of Bengal, Introduction, page lxii.</sup> 

crossed stocks would survive and 'would at the same time tend to become more 'and more exogamic in habit, simply as the result of the cumulative hereditary 'strengthening of the original instinct.' Westermarck shows, by comparing the rules of prohibition of intermarriage among a large number of primitive races, that the horror of incestuous intercourse arises not from the actual fact of blood relationship, but from the aversion to marriage between persons who have been brought up together from early youth. 'Facts show that the extent to which relatives 'are not allowed to intermarry is nearly connected with their close living 'together. Generally speaking, the prohibited degrees are extended much farther 'among savage and barbarous peoples than in civilised societies. As a rule the 'former, if they have not remained in the most primitive social condition of man, 'live, not in separate families, but in large households or communities, all the members of which dwell in very close contact with each other.'1 And again after adducing the evidence of the evil results of self-fertilisation in plants, and close interbreeding in animals, Westermarck continues: 'Taking all these facts into consideration I cannot but believe that consanguinous marriages, in way or other, are more or less detrimental to the species. And here, I think, we may find a quite sufficient explanation of the horror of incest; not because 'man at an early stage recognised the injurious influence of close intermarriage, 'but because the law of natural selection must inevitably have operated. 'Among the ancestors of man, as among other animals, there was no doubt a time when blood relationship was no bar to sexual intercourse. But variations here as elsewhere would naturally present themselves; and those of our 'ancestors who avoided in-and-in breeding would survive, while the others would ' gradually decay and ultimately perish. Thus an instinct would be developed, 'which would be powerful enough as a rule to prevent injurious unions. Of course, tit would display itself simply as an aversion on the part of individuals to union ' with others with whom they lived; but these as a matter of fact would be blood relations, so that the result would be the survival of the fittest.'

and protection by causing them to marry out of the family. Hence ar ose the practice of exogamy, and also that of recognising relationships; relationship was at first counted only through males, because it arose only in the family which lived together; women, who were brought into it by marriage, were cut off from their former kinsfolk, and no more notice was taken of such connections. 'No man heeds a cow-track or regards his mother's sept' is a Santali proverb, quoted by Mr. Risley. In some early communities the development of the family proceeded on different lines, and in them relationship is counted through women. But the idea that a child is equally related to the families of its mother and its father, is one only arising in a comparatively advanced civilisation, when communities larger than the family of agnates, or its continuation, the exogamous clan, have begun to live together.'

259. The basis of the clan, or enlarged family, was obviously descent from a common ancestor. But savage races would in a very few generations forget their history. It is not known whether at this time all persons were distinguished by separate names; but it is clear that

the clans would require names to distinguish them from each other. That of the original ancestor, if he had ever any, having been forgotten, and animals and plants being at this time all considered as sentient beings, and in many cases worshipped as gods, and being also the only things which primitive man knew to be older than himself, were adopted as ancestors, and the clans named after them. Sometimes, Mr. Risley states, the name of a plant or animal might be actually conferred on a man on account of some personal quality or resemblance, and in this way would descend to his postcrity. Within the clan it is probable that personal names were at first not used, and the members addressed each other by terms of relationship, all those of one generation being often known by the same name as father or mother, son or daughter, each man being called father by all the next generation, and so on. The distinction of different generations was the earliest idea of relationship, and terms denoting collaterals were devised subscquently. This practice is shown in the 'Origin of Civilisation' to prevail extensively among savage races. Outside the clan every person belonging to it would be referred to only by the name of the clan totem. In the picture writing of the North American Indians, the figure of the animal from which the clan takesits name is always used to designate the chief of the clan. The census roil of an Indian band in the United States consisted of a number of pictures representing the heads of families with strokes beneath them showing how many per-The picture of sons there were in the family. a catfish with strokes beneath it represented the head of the clan of the catfish and a family of six persons. When the belief in descent from animals and plants, in whatever way it first arose, had become established, the clan naturally came to look on the article from which it took its name as something sacred and intimately connected with it; sometimes they thought that each man of the clan had another soul. residing in the animal or plant. Hence they refrained from destroying it, or if they did so, first prayed for forgiveness. 'Sir George Grey mentions that the 'families use their plant or animal as a crest or Kobong (totem), and he adds that natives never willingly kill animals of their Kobong, holding that some oneof that species is their dearest friend. The consequences of eating forbidden 'animals vary considerably. Sometimes the Boyl-yas, that is ghosts, avenge the 'crime. Thus when Sir George Grey ate some mussels (which after all are not 'the crest of the Greys) a storm followed, and one of his black fellows improvised 'this stave-

- 'Oh! wherefore did he eat the mussels!
- 'Now the Boyl-yas storms and thunders make.
- 'Oh! wherefore would he eat the mussels!'1

When the belief in descent from animals and plants and in their sentient existence gradually died away, some fiction was invented in many cases to account for the name. Thus Mr. Lang suggests that the Myrmidons, originally tracing their descent from an ant, when they became ashamed of this story, pretended that the ant was an incarnation of Zeus in one of his love episodes; and that this may account for many of the Greek myths of divine incarnations into animals. Similarly the Kachhwaha and Baghel septs of Rajputs may have originally had a totemistic origin, but now have stories accounting for the name, such as a prophecy that a son should be born in the shape of a tiger. Seeing then the manner in which the descent of the exogamous group is traced first from animals or plants,

<sup>&</sup>lt;sup>1</sup> Myth, Ritualland Religion, Volume I, page 65.

then from the incarnations of personal gods in animals or plants, then from the gods themselves, and finally from mythical, semi-mythical and real heroes, it seems possible that totemism may simply be defined as the earliest expression of the desire for a pedigree which is so universal a characteristic of the human race.

Mr. Hira Lal tells me of an interesting instance in his own village, which seems to be in favour of the above theory of the The exogamous clan and the origin of exogamy. All the households in the village, of whatever caste, are considered by fiction to be related. He addresses all the men of the elder generation to his own by the term of uncle, and the children of the next generation as nicce and nephew. When a girl is married, all the old men of the village call her husband 'son-in-law.' This extends even to the impure castes who cannot be touched. Yet owing to the fact that they live together, they have adopted the fiction that they are related. Mr. Hira Lal's instance cannot be unique, and so far as it goes, it tends to support the theory that the village community was an extension of the exogamous clan, all the cultivators being considered to be related, the land being held to be the property of the community, and each cultivator having an equal right to share in it by reason of his status of descent from the common ancestor. It has been held 1 that this was the earliest and universal idea of property in land in India, older even than the theory that the land belongs to the State, because at the time when it orginated there was no State in the modern sense of the word. It has been seen that the meaning of several of the vernacular names for the clan is equivalent to village, and the names themselves are often names of villages. Instances are still found in which all or nearly all of the cultivators of a village belong to the same caste. But in the village community there was a subject race of Dravidians, and from this in course of time there arose further classes of mixed descent. Thus different strata were produced, among which intermarriage was barred, and from which broadly speaking the existing main divisions of Hindu society may be recognised as having originated. It is not likely on the other hand that endogamous groups were ever constituted in single villages, though their original form may have been taken from the tribe occupying a circle of villages.

It has been seen that two of the main facts which should be considered as accounting for the caste system are, in the first place, Archaic form of Hindu that the Aryans in India met and subjugated a black race, and, secondly, that Hindu society is dominated by a pricsthood. The influence of a third agent has been traced in the sketch of the scheme of social precedence. The village, M. Senart says somewhere, is the stage scene of Hindu life, and the village community seems to be the microcosm of Hindu society. Aryans in India lived in villages; they did not live in towns. And this is a fact of vital importance in their history. For it was in the town that the idea of nationality generally arose in early times. The states of Greece and Italy were city states. The reason was simply that at this epoch communications were too difficult to permit of the authority of the central power being extended to any great distance, or of people living apart from each other being able to act together for a common object. We can recognise how, with the

advance of civilisation, the size of the nation, or community of persons controlled by one sovereign, acting as one entity in its dealings with foreigners, and held together by the sense of common intercourse and sympathies, has England did not become one country for a century after the gradully increased." Henry II, we are told in "Hereward the Wake," was the first Norman Conquest. king of the English. France did not become a nation until long after this. was divided into provinces controlled by feudatory nobles and only paying a very nominal adherence to the central power. Far into the middle ages a man considered himself a Burgundian or an Armagnac rather than a Frenchman. Germany has only become a country within the last thirty years. England has slowly assimilated Wales and Scotland and has tried to assimilate Ireland. And so the nation has continued to increase in size until at length steam and electricity have in the nineteenth century annihilated distance and have enabled communities separated by thousands of miles of land or sea, to feel that they belong to a common country, and to share a common sentiment of patriotism. And it is this sentiment of patriotism which has largely operated to change the constitution of western societies, to break down the barriers of class prejudice, and to weaken the power of the aristocracy, whether that aristocracy be military or priestly. The interests of class become merged in the wider interests of the common country. Class feeling is everything in early societies. They are all, in Sir Henry Maine's words, based on status, and in them a man's whole life is determined by his birth. Whereas modern societies tend more and more to be based on contract, and though opportunities may vary enormously, in theory at least no man is debarred by the accident of his birth from attaining to almost any position in the State. But in India the feeling of nationality has never arisen. Hindu society is still based on status. And one reason for this may be surmised to be that already given, that the Hindus have lived in villages. Their social life has been the life of the village and has never gone beyond it. And as the village is too small a unit to permit of any national feeling, the division of classes has with them been intensified instead of weakened. If they had lived in towns and had attained the sentiment of nationality, it may be surmised that their social history would have been entirely different though it would be futile now to speculate on what it might have been. As it is they have been subjected completely to the control of the priesthood; they are divided into social groups, each self-centred and incapable of combined sympathy or action; they have never known the sentiment. of patriotism, and they have fallen an easy prey to successive foreign invaders. The Hindu has no country. He has a caste.

262. The Sagai or betrothal is a preliminary to marriage. Proposals are generally made first by the bride's father, but in some castes, as the Kunbis, they come from the bridegroom's father. In the northern districts the barber and the Brahman are universally employed; the former acts as a matchbroker and describes the personal qualities of the bride and bridegroom to the other's family; the latter must be consulted to see that their horoscopes are not unfavourable to the union. Among the lower castes matches are usually arranged during the caste feasts. The ceremony generally consists in the presentation of a rupee and a cocoanut to the bridegroom by the

From this definition military despotisms such as the old Asiatic empires are excluded. There was no sentiment of nationality in them as is shown by the ease with which they were overturned; and it is not probable that they exercised any appreciable effect on social life. To this category probably most of the Indian states also belonged.

bride's father, accompanied by the distribution of sweets to the caste-fellows. After an interval the bridegroom's father sends a present to the bride of cloths, bangles or toys, and receives in return another present generally exceeding in value the one which he makes. In the higher castes there is a religious ceremony. The priest chants hymns and the bridegroom is made to worship the deities. When this is over the bride's father gives to the bridegroom-elect a turban and dupatta and a rupee and a cocoanut. The boy goes to his mother and touches her feet, and she kisses him, waves a pice round his head, and then gives it to the barber as his 'Nichhawar' or present. In the richer families as much as two annas is sometimes given. Among the Gonds two grains of rice are placed in a pot of water, and if they meet the betrothal is confirmed, otherwise not. There is no fixed period for the interval between the betrothal and marriage, and one may be years after the other.

Marriage generally takes place before the girl reaches maturity, which is commonly considered to be at the age of 12 years. Infant marriage. Rajputs and Kayasths are believed to have to some extent discarded the practice of infant marriage as one to be disapproved of; and among some of the non-Aryan tribes and the lowest castes it has not been adopted. in all other castes it is more or less prevalent. The early marriage of girls and the prohibition of the re-marriage of widows are stated by Mr. Risley to be the two hall-marks of distinction which castes or individuals who desire to rise in social estimation are usually pressed to adopt by their spiritual advisers. But of the two, infant marriage is much more favoured, because it has advantages of its own, apart from the question of respectability; whereas to compel widows to remain single involves great inconvenience by diminishing the supply of marriageable women and rendering the widows themselves a burden on their late husband's The age of marriage of girls varies generally in inverse ratio with the social status of the caste, tending to get lower as castes rise in position. It is on the whole earlier in the Maratha districts than in the north of the Provinces, and highest in Chhattisgarh and Sambalpur. Statistics on the subject will be found in the chapter on civil condition. In any particular caste the richer members usually marry their daughters earliest, as they have no difficulty in making the arrangements, while those who are poor frequently have to postpone marriages for want of the necessary funds for the ceremony. But among some of the lower castes families with a number of children will occasionally have two or three marriages at the same time, in order to save the expenditure on a number of weddings; and on such occasions a baby six months old may be given in marriage. Instances occur in which children still in the womb are conditionally betrothed. provided that they turn out to be of opposite sex.

the practice of hypergamy. This is the name given to the custom largely found in the north of India, by which one sub-caste on account of its superior social status will take daughters in marriage from the members of another, but will not give their own daughters to them, just as, according to Manu, the men of the higher castes were allowed to take a wife from any lower one, but not to give their women to men of the lower castes. The result of such a custom would be that the girls of the higher subcaste would have a more restricted range of choice than the boys, and would be at a disadvantage as regards the supply of husbands. This would lead to

competition among the parents and to the celebration of marriages at a very early age in order to make sure of obtaining bridegrooms. The practice of hypergamy found its most absurd development in the Kulinism of the Brahmans of Eastern Bengal, and Mr. Risley's description of this may be quoted as an illustration of it: 'Two classes or grades of sacerdotal virtue were formed-(1) the Kulin, being 'those who had observed the entire nine councils of perfection; (2) the Srotriya, 'who though regular students of the Vedas had lost sanctity by intermarrying ' with families of inferior birth. The Srotriya were again sub-divided into Siddha, 'or perfect; Sadhya, or capable of attaining purity; and Kashta, or difficult. 'last-named group was also called Ari or enemy, because a Kulin marrying a daugh-'ter of that group was disgraced. The rule was that a man of the Kulin class could 'marry a woman of his own class or of the two higher Srotriya classes; a Siddha 'Srotriya could marry in his own group or in the Sadhya Srotriya group; while the 'Sadhya and Kashta Srotriyas might take wives only within the limits of their own 'classes. Conversely, women of the Sadhya Srotriya class could marry in their own 'class or the two classes above them; Siddha Srotriya women in their own class or 'the Kulin class, while Kulin women at one end of the scale and Kashta women at 'the other were restricted in their choice of husbands to the Kulin and Kashta 'groups. Unequal or irregular marriages involved loss of reputation and forfei-'ture of rank. On the other hand, the marriage of a girl into a good Kulin house ' conferred a sort of reflected honour on her own family, and in course of time this 'idea was developed into the doctrine known as Kula-gotra, whereby the reputa-'tion of a family depended on the character of the marriages made by its female "members. 'Meantime, the rush of competition for Kulin husbands on the part of the

'inferior classes was as strong as before. In order to dispose of the surplus of 'women in the higher groups, polygamy was introduced and was resorted to on 'a very large scale; it was popular with the Kulins, because it enabled them to 'make a handsome income by the accident of their birth; and it was accepted by 'the parents of the girls concerned as offering the only means of complying with 'the requirements of the Hindu religion. Tempted by a pan or premium which 'often reached the sum of two thousand rupees, Swabhava Kulins made light of 'their kul and its obligations and married girls, whom they left after the ceremony 'to be taken care of by their parents. Matrimony became a sort of profession, 'and the honour of marrying a girl to a Kulin is said to have been so 'highly valued in Eastern Bengal that as soon as a boy was ten years old 'his friends began to discuss his matrimonial prospects, and before he was 'twenty he had become the husband of many wives, of age varying from five 'to fifty.'

A Bengali contractor told me that a Kulin Brahman, when he had a journey to make, usually tried to put up for the night at the house of one of his fathers-inlaw. All the marriages were recorded in the registers of the professional Ghataks or marriage brokers, and each party was supplied with an extract. On arrival at his father-in-law's house, the Kulin would produce his extract showing the date on which his marriage took place; and the owner of the house, to whom the bridegroom was often personally unknown, would compare it with his own extract. When it agreed he was taken in and put up for the In the Central Provinces no instances of hypergamy have as yet come to night.

<sup>&</sup>lt;sup>1</sup> Tribes and Castes of Bengal, Art. Brahman:

light, except in one or two cases of recent immigration. But this need not affect the question of origin, because infant marriage itself is no doubt an imported institution.

265. There are, however, several considerations which make in favour of its adoption. The marriage of a daughter before the age General reasons for infant marriage. of 12, when she is considered to have attained adolescence, is prescribed in the Shastras, and it has become a bitter disgrace, at any rate among the higher castes, to have a girl in the house above that age and still unwed. The earlier the matter is taken in hand, the larger is the field of choice; if the father defers the arrangement for a husband until the time has arrived when he must make it, he may find that all the eligible boys of the proper age have already been appropriated, and that he must put up with one for his daughter who is either considerably older or younger, or her inferior in social position. And when it is essential that she should marry within the comparatively narrow circle of the caste or sub-caste, it is obviously desirable that the matter should be settled before a girl is old enough to have any feelings about it herself, and not to run the risk of her forming an attachment with some one who may be quite impossible from a matrimonial point of view. And in the present state of native society, and in view of the temptations of the bazar, it would probably be impracticable to postpone the marriage either of girls or boys to a much later period than that in vogue at present, without giving rise to grave and frequent scandals. Early marriage seems to be a necessity of the country and the climate; and the fact that it has been adopted to a very great extent by the Mahomedans, who are not impelled to the custom by any social or religious considerations, may perhaps be adduced in confirmation of this opinion. Among Hindus there is also the desire to have a grandson at the earliest possible moment, so that the continuance of the family shall be assured, and the feeling that the main function of women is the perpetuation of created life, and that they should begin to fulfil this duty as soon as they are physically capable of it. is, perhaps, the idea which led to the entry in several cases in the census schedules of the occupation of women as 'bearing children.' One or two curious customs may be given as instances of the feeling on the subject. Among some of the castes of Chanda, a girl who attains maturity without being married must be taken across the Godavary for the performance of the ceremony, and before this is done, the caste-fellows must be feasted and their consent obtained. In some cases where there is no husband available, a sham marriage will be performed; thus the Bhunjias marry their daughter to an arrow. The Chasas will go through a mock ceremony with a very old man, after which the girl will remain in her father's house until a suitable husband is forthcoming. No second marriage with the fresh bridegroom is celebrated, but the 'Gauna' ceremony, the one marking the departure of the bride for her husband's house, is performed with him. If the second bridegroom is a bachelor, he first goes through a sham marriage with a flower, and though the first husband may be still alive when this is done, he exercises no interference, and his existence is ignored. The age of marriage may be put generally at seven to twelve among girls and eleven to eighteen for boys. The figures of this census show an increase in the number of unmarried girls over fifteen; but it seems very doubtful whether this can be taken as indicating any tendency to a postponement of the age. It seems probable that it is to be rather attributed partly to a greater strictness having been exercised in the record of

<sup>1</sup> Tribes and Castes of Bengal, Introduction, page 91.

age and civil condition, partly to the people having been impoverished by the failures of crops, and having been obliged to postpone marriages owing to inability to meet the necessary expenses of the ceremony, and perhaps to a small extent also to some deficiency in the supply of bridegrooms, as the number of women is now substantially larger than that of men. The actual age at which the marriage of girls under twelve is celebrated is, of course, of little or no importance, as they never live with their husbands before they arrive at adolescence. The evil of the custom of early marriage consists in the fact that girls are put to bear children while their bodies are still immature and physically not fully developed, which is both injurious to themselves, and tends to the production of weak and unhealthy offspring. But as shown above there are other considerations besides this which have an important bearing on the question.

The marriage ceremony, of course, varies greatly, both in different localities and among different castes. The following marriage ceremony: description embraces a number of incidents which are commonly included, and also some which are peculiar to The priest fixes the auspicious day for the marriage. special castes. proceedings commence at the bride's and bridegroom's houses simultaneously; by the women of both families going out to the jungle with their neighbours, with small baskets and pickaxes, to the accompaniment of singing and the beating of drums. Each of them digs up some clay, and on returning home they worship Ganesha, the god of good luck. A temporary shed or mandwa is then erected in front of the house, the wood used being that of the Saleh or Mohin tree, and this is covered with branches of the Jamun or Gular tree. Under this the boy and girl in each house are seated, and oil and turmeric are rubbed on their bodies by the women. Fresh ovens or cooking places are made with the clay which has been obtained, and cakes are baked and offered to the ancestors of the family. The barat or marriage procession of the bridegroom's party then starts for the bride's house, the bridegroom going in a palanquin or on a horse. In the higher castes of the northern districts and in Sambalpur women do not accompany the barat, but in the Maratha districts and Chhattisgarh they do. When the procession arrives at the bride's village, her relations come out to meet it, and there may be a display of fireworks. On arrival at the bride's house the bridegroom is presented with some ornaments or money. The bridegroom then advances to the mandap or marriage shed already described, and throws a bamboo fan over it. Among the Rajputs and Khatris the bridegroom touches the mandap with a sword or dagger. The Rajputs only touch the hangings of the mandap to which are attached 5, 7, or 21 representations of wooden birds. the Deswali or Mina caste the bridegroom pretends to shoot the birds with a gun, probably because the traditional occupation of this caste was hunting. This is called dwarchar or the ceremony of the door. Among some of the Oriya castes there is a custom called singeing the cheek. After the reception of the barat, the bridegroom is conducted to the door of the bride's house, and his mother-in-law appears and pretends to burn his cheek with two betel leaves and cakes which have been heated over a burning lamp. It is said that this is meant to bring colour to the bridegroom's cheeks and improve his complexion. After this rite is concluded the bridegroom is taken to the marriage altar where a curtain is hung; the bride is brought to the other, side of the curtain, and the couple are ordered to throw seven handfuls of rice over it at each other. When this has been done the curtain is taken away.

The next general ceremony is to take the bridegroom into the mandap, to which the bride is also brought, and receives the The ceremony. presents of cloth and jewels which have been brought by the bridegroom's party; she is dressed in these and the ceremonies of the first day conclude with a feast. The marriage generally takes place on the day after the arrival of the barat, but among the Orivas it is on the same day. The second day begins with kanyadan, or the giving away of the virgin. The hands of the bride and bridegroom are joined, while the Brahman recites sacred verses, and the 'hom' ceremony is performed of pouring ghee and incense on the sacred fire. While the priest is reciting, the boy has some water in a leaf cup, with which from time to time he touches his lips. This is afterwards removed by the barber, who has to receive a present for doing so, as it is considered to be equivalent to the leavings of food and so polluted. After this the bridegroom and bride walk seven times round the sacred fire or post. This is called the 'Bhanwar' ceremony and is the essential and binding portion of the marriage. Among the Marathas, except Brahmans. the repetition of 'Mantras' or sacred verses is substituted for the procession round the post, and when this is done all the spectators throw a little rice covered with turmeric over the bride and bridegroom. This ends the marriage, except among the higher castes, in which the following further ceremony is performed. priest repeats in Sanskrit some sentences which convey the promises made by the bride and bridegroom as to their future behaviour to each other. promises are made by the bride and five by the bridegroom. The children merely assent to what is said. After the marriage, the relatives and friends of the families come and touch the feet of the bride and bridegroom and either give or promise them presents. In some of the richer families, who have a wide circle of friends, an account is kept of the presents received, so that when the guests have marriages in their own houses, others equivalent to or exceeding them in value. may be returned. The actual marriage may take place at any time of the day or night, the precise lucky moment when it is to be celebrated being calculated by the priest beforehand. This is the end of the marriage, but one or two more days are given up to feasting. Among the Oriyas, when the bridegroom and bride are brought into the mandap, their hands are tied together with kusha grass, and the relatives then pour water over them. The brother of the bride comes and unties the knots and gives the bridegroom a blow on the back. is meant to show his anger at being deprived of his sister. He is given a piece of cloth and goes away. The hom ceremony is then performed, and the bride and bridegroom are made to play with cowries. The boy presses a cowrie on the ground with his finger and the girl tries to get it away from underneath. She generally does so, and the boy then has to promise her some ornament. she fails, she promises to serve him. Whether this is meant to symbolise the usual course of married life is not known. A similar custom among the Gonds of Khairagarh is to make the bride and bridegroom see how much rice each of them can hold in one hand; the one who holds most, and who therefore has the largest hand, wins.

268. The bridegroom's female relations generally have to be symbolically cajoled into giving their consent to the marriage. Before the procession starts, his mother or paternal aunt goes and sits with her legs over the mouth of a well and threatens to throw herself in. She is then given a present and persuaded to abandon her intention. When the newly-wedded husband brings home his wife, his sisters hang a curtain over the door

of the house and will not let her in, until he promises them enough to satisfy them. Some castes introduce into the marriage ceremony practices symbolising their traditional occupation. Among the Hatwas or pedlars, the bride and bridegroom are made to measure out rice and salt With the Kapewars or Kapus, the Telugu cultivating caste of Chanda corresponding to the Kurmis and Kunbis, the bridegroom takes on the fourth night the different parts of a plough and some rope, and the bride accompanies him, carrying cooked food in a cloth. They walk to the edge of the mandwa, and the bridegroom makes five drills in the ground with a bullock goad and sows cotton and juari seeds mixed together. Then the cooked food is eaten by all present, the bridal couple commencing first, and the seed is irrigated by washing their hands over it. Among the Maratha Chamars in Betul, two earthen pots full of water are half-buried in the ground and are worshipped. The bride and bridegroom then stand together, and their relations take out water from the pots and pour it on to their heads from above. idea is that the pouring of the sacred water on to them will make them grow. and if the bride is much smaller than the bridegroom, more water is poured on to her in order that she may grow faster. This practice, of course, symbolises the fertilising influence of rain. The Gaolis in Betul are reported to substitute the following for the Bhanwar ceremony. The bride is made to stand on a small stone roller; the bridegroom holds the two ends of the roller in his hands facing the bride, and then moves round seven times turning the roller with him, the bride standing on the roller and being turned with it. The Banjaras substitute a tent for the mandap or marriage shed, and instead of the sacred fire or post, they go seven times round a pack-saddle with two bags of grain, such as they carry on pack-bullocks, thus symbolising their camp life. The Oraon-Dhangars use instead of the marriage post some hay and a plough-yoke placed on a slab of stone, perhaps symbolising their belief that they are autochthonous or the sons of the earth. In some of the Chanda castes the bride and bridegroom are seated for some time every day face to face on a cot, and are given sweets to eat and flowers to throw at each other. This is to let them make each other's acquaintance. Among the Gonds in Khairagarh the bridal pair are placed in two pans of a balance and covered with blankets. The caste priest lifts up the bridegroom's pan, and the bride's female relatives the other, and walk round with them seven times, touching the mandwa at each turn. After this they are taken outside the village without being allowed to see each other. They are placed standing at a little distance with a screen between them, and liquor is spilt on the ground to make a line from one to the other. After a time the bridegroom lifts up the screen, rushes on the bride, gives her a blow on the back, and puts the ring on her finger, at the same time making a noise in imitation of the cry of a goat. All the village then indulge in bacchanalian orgies. The following details. are furnished regarding the Gonds in Betul. After the arrangements for the marriage have been made, the boy's father goes on a Sunday carrying with him some grain and money to the bride's house. They purchase wine, and then make a libation to each of the gods of the bride's family in turn, naming the god as they do so. The gods are represented by stones kept in a basket. remainder of the wine is then given to the caste-fellows and a feast follows. After a time the bridegroom's father again goes to the bride's house and presents ornaments equivalent to about fifteen rupees, and invites the girl to come to his house to be married. The marriage thus takes place at the bridegroom's house and not at the bride's. From this day until the date of the marriage the bride,

with some girl companions, goes every day to the house of one or other of her relatives and friends in the village, and is feasted by them with fried cakes of urad, kodo and pulse. Each of her companions gets two pice from the host. At every house she visits she is rubbed with turmeric, and all the time that this is done she weeps continually. On the day fixed for the marriage, the girl is taken to a separate house in the bridegroom's village, rubbed with turmeric, dressed in new clothes, and taken to the mandwa. The bridegroom is also rubbed with turmeric, covered with a blanket, and taken to the mandwa, where the marriage is gone through. Then a female relative takes up a handful of grains of rice and counts them. If the number is odd, the marriage is considered auspicious. What happens when it is even is not stated, but presumably care is taken to avoid this contingency. The bridegroom and bride go inside the house and each of them puts seven handfuls of rice into a pot. After this the bride is taken home and dressed in new clothes and ornaments. A garland of mango leaves, dates, and cocoanuts is made and placed in a pot of water. The couple then go to a river and throw mud at each other. Both are struck with a twig of the Arayal tree and asked to name each other, which they do. On coming back from the river they find the boy's father sitting on a swing hung from the mandwa. The pair move the swing and the bystanders exclaim that the old man is the child of the new bride. The ceremony concludes with a feast.

269. The Korkus have the following ceremony. Before the marriage procession starts, the bridegroom is given a dagger or Special customs-contd. scythe, at the tip of which a lemon is placed to scare away evil spirits. The party proceeds to a wild plum tree and the boy and his parents sit under it. The Bhumak or priest ties all three with a thread to the tree, to which a chicken is then offered. After this they proceed to the bride's house; the boy puts a necklace on the girl's neck and ties her hair with a band. They are then carried three times round the marriage post by their relatives, and the ceremony is complete. The Maria Gonds consider the consent of the girl to be an essential preliminary to the marriage. She gives it before a council of elders, and if necessary is allowed time to make up her mind. For the marriage ceremony the couple are seated side by side under a green shed, and water is poured on them through the shed, in imitation of the fertilising action of rain. Some elder of the village places his hands on them, and the wedding is over. In the Maria villages as in Chliattisgarh there are 'Gotalghars,' or two separate houses or barracks in which all the youths and maidens of the village sleep. They sing and dance and drink tari up to midnight, and are then supposed to separate and each sex to retire to its own house. But naturally this does not always happen. The following description is reported of the Gonds of Kanker. On the day fixed for the marriage, the pair accompanied by the Dosi or caste priest, proceed to a river, in the bed of which two reeds 5 or 6 feet high are placed just so far apart that a man can lie down between them, and tied together with a thread at the top. The priest lies down between the reeds, and the bride and bridegroom jump seven times over his body. After the last jump they go a little way off, throw aside their wet clothes, and then run naked to a place where their dry clothes are kept; they put these on and go home without looking back. Before marriage the bride is taught to weep in different notes, so that when that part of the ceremony arrives in which weeping is required, she may have the proper note at her command. Among the Halbas the bride and bridegroom are made to stand facing each other with a screen

between them. The Joshi or priest takes two torches and joins the flames over his head. The screen is removed, and the couple exchange their marriage crowns made of palm or date leaves. They then go through the Bhanwar ceremony.

- performed, though the actual practice has fallen into disuse. In Bastar the boy and his father lie in wait outside the village and carry off the girl he wants; she is taken to the bridegroom's house and confined there. The circumstance is always known to the headmen of the villages, but the parents of the bride weep and pretend to seek for her. Afterwards they go to the boy's house, matters are arranged amicably, and the marriage ceremony performed on a fixed day. In Kanker, after the marriage, the bridegroom takes the bride on his shoulder and tries to run away with her. The girl's relations then try to get her back, while the boy's assist him in carrying her off; a sort of tug-of-war ensues which sometimes lasts for several hours.
- 271. The practice of serving for a wife still exists in some localities. The period varies from five to twelve years, but is usually six, the boy living in the house of his prospective father-in-law during this time. When it is finished the marriage is celebrated at the expense of the girl's father. If the boy and girl happen to anticipate the ceremony, they elope, and have then to give a feast to the caste-fellows; in some cases compensation not exceeding seven rupees is paid to the girl's father to induce him to join the feast; this is only done when the period of actual service has fallen short of three years. If when compensation is due, the girl dies before it is paid, her father has the right among Korkus to stop her burial until the liquidation of the debt.
- When, as it usually does, the marriage of a girl takes place in childhood, she remains in her father's house till maturity. But after the marriage she generally goes back with the bridegroom's party for a few days; this custom appears to be partly due to a survival of the time when infant marriage had not been introduced, and consummation followed immediately on the ceremony, and it still perhaps appears as incongruous to the Hindus as it would to other people, that the bridegroom should return home leaving the bride behind him. Another reason may be that she is taken back in order that her husband's family may make her acquaintance; women in many cases do not accompany the barat, and so would not have seen the bride at all. In such cases, when she finally goes to her husband, another form is gone through which is called the 'gauna' ceremony. This always takes place in the first, third, fifth or seventh year after marriage. On an auspicious day fixed by the priest, the husband and his relatives go to the bride's house to fetch her. A sacrifice is performed, and clothes and ornaments presented, and the party leaves. Sometimes in rich families the bride does not go at all to her husband's house immediately after the wedding; and in this case two further ceremonies are necessary-one for the time when she first goes and another at the final consummation. Even after the Gauna ceremony the girl generally goes home to her father's house once or twice. This is because she is considered to be very anxious to see her mother again; it is called 'ubna' or 'hungering 'for her mother'; on these occasions she will stay two or three months in her father's house.

The only castes which do not as a rule permit widow marriage are Brahmans, Rajputs, Kayasths, and Banias. The Ponwars Widow marriage. of Bhandara and the Raghubansis are reported to permit it. Dosar Banias allow it and derive their name from this practice. Kasarwani Banias are also said to allow it in Jubbulpore. Audhia Sonars allow it, and are looked down on in consequence, and in some districts one or two other sub-castes also practise it, as the Lad, Marwari, and Ahir Sonars in Nimar. Other Sonars forbid the practice. The Lodhis in Saugor prohibit it; and the Jijhotia Ahirs in Narsinghpur, the Sriwastab sub-caste of Darjis in Betul, the Tawar sub-caste of Kawars in Bilaspur, to which the Northern Zamindars belong, and the seven houses of Marathas which form a separate sub-caste and to which the Bhonslas belong. With the above exceptions, and probably a few others not reported, it seems to be generally permitted. Widow marriage as is well known was expressly allowed under certain circumstances in some of the ancient texts. And its prohibition and also the introduction of sati have been held to be comparatively recent Brahmanical innovations. The object of the prohibition of the remarriage of widows has been variously explained. The practice of sacrificing wives at the husband's funeral is prevalent also among other savage races, and is often due to the belief that they will accompany him to the other world, just as food and weapons are sometimes placed in a tomb. Another explanation given in 'Asiatic Studies' as furnished to Miss Kingsley by an African Chief is, that the practice is a safeguard against the possibility of a wife attempting to poison her husband if her domestic life is unhappy. There is also the belief that marriage is indissoluble and eternal, and that husband and wife will continue in the same capacity in another world. If she was allowed to marry again difficulties would arise subsequently. And to this belief is due the custom that orthodox Brahmans are, or used to be, unable to divorce their wives, and if a married woman was turned away for adultery, her funeral ceremony was performed as if she was dead. And besides this, Mr. Risley points out that where the marriage of girls was absolutely essential, and the supply of husbands was limited, it was very advantageous to limit the competition by not allowing widows to marry again.

All the incidents connected with the performance of the marriage of a widow show that it is considered to be a concession to human frailty, and no part of the Hindu religion. something to be asliamed of and to be done by stealth. It[always takes place in the dark fortnight of the month, and always at night. Women take no part in the marriage of a widow, and everything in connection with it is done by men only. In the northern districts the ritual is simple; the widow is brought to her future husband's house; he puts glass bangles on her wrists, and she becomes his wife. But in the Maratha country the feeling alluded to above is more elaborately displayed. The bridegroom goes to the widow's house with his male friends. The priest is called in, and two wooden seats are put side by side. On one of these a betel nut is placed, which represents the deceased husband of the widow. The new bridegroom advances with a small wooden sword, touches the nut with its tip, and then kicks it off the seat with his right toe. The barber picks up the nut and burns it. This is supposed to lay the deceased husband's spirit and prevent his interference with the new union. The bridegroom then takes the seat from which the nut has been displaced, and the woman sits on the other seat to his left. He puts a necklace of beads round her neck, and after this the

couple leave the house and go to the husband's village. They go away as stealthily as possible, and if there is any interruption, it is considered as a bad omen. But, as it is known when a widow marriage is to take place, there are usually some practical jokers who lie in wait and throw cowdung at the frightened couple. Among the lower castes they generally stop at a nala on the way home. take off the woman's clothes and bangles, and bury them by the side of the nala; an exorcist is also called in who confines the late husband's spirit in a horn by putting in some grains of wheat, and it is buried with the clothes. If after the marriage any misfortune occurs, it is attributed to the wrath of the deceased husband, and he is deified and worshipped as Khutia Deo. In some cases the woman is not taken to her husband's house until about a week after the wedding. If the bridegroom is a bachelor, he must be first married to a Rui or Arak tree, or in the northern districts to a ring, as the widow marriage is not considered a real one, and it is inauspicious for any one to die without having been properly married once. A similar ceremony must be gone through when a man is married for the third time, as it is held that if he marries a woman for the third time he will quickly die. A mock ceremony is therefore performed first and the woman is considered to be his fourth wife. In the northern districts an impression of a woman is made on a piece of silver, and this is hung round the neck of the bride, on the occasion of a man's third marriage. He is then considered to marry two women at the same time, the silver impression being his third wife, and the bride herself his fourth.

As regards food the practice in the Central Provinces is generally lax. Kanaujia, Bengali and Oriya Brahmans eat the flesh of Rules as to food. goats, deer and a few birds as the green pigeon, and fish. Rajputs eat flesh and game; the Ponwars of Bhandara have fallen as low as fowls. Khatris usually do not eat meat and Banias never, and most of the priestly or devotee castes abstain from it. Otherwise it is generally eaten by all castes, except in the case of sub-divisions who have adopted special sectarian beliefs, as the Kabirpanthis, Satnamis, and Vaishnavas. Certain vegetables are often prohibited. The Satnamis do not eat chillies, tomatoes, or other red vegetables. because the colour is considered to resemble blood. Masur (lentil) is in places abstained from, because it is considered to have grown from the blood which fell from a wound in the hoof of Vishwamitra's cow. But it is eaten in the Jubbulpore haveli where it is largely cultivated. Onions and garlic are shunned in the north because of their fishy smell: it is said that on one occasion Vishwamitra being reduced to the verge of starvation during a famine which had lasted 12 years was about to eat dog's flesh, when Bhagwan appeared to him and dissuaded him by promising to send rain; Vishwamitra then threw away the flesh, out of which grew onions. But onions are largely eaten by the Maratha castes. The domestic fowl is considered to be a very unclean animal on account of its promiscuous feeding. The castes in the first group do not eat it, and also most of the higher artisans; but several of the higher cultivating castes do so, and nearly all the serving castes from whom a Brahman will take water. Below this group. most castes accept them. As a rule fowls are much more freely eaten in the Maratha country and Chhattisgarh than in the north of the provinces. Kurmis will not eat them, but Kunbis will. Wild pig is eaten by Rajputs and other castes who imitate them, but not by most of the castes from whom a Brahman

That is to say, theoretically. In practice many Satnamis have abandoned the rules.

will take water. The village pig is eaten by Dhimars, Kahars and Injhwars of the serving castes, even though they are allowed to knead flour for Brahmans. It is also eaten by a few of the lower cultivating castes, and those of the same status as Bahelia, Besta, Banjara, Bhoyar, Kir and Rajjhar, and by the impure

Dhimar,
Besta.
Beldar.
Dahait.
Kamar.
Gadba.
Dewar.
Dewar.
Kuda.

Dhangar-Oraon.
Casi
Basor.
Ganda.
Mabar.
Balahi.
Chamar.
Dhobi.
Mangan.
Kanan.
Kamar.
No

castes and non-Aryan tribes. Crocodiles are reported to be eaten by sixteen castes including Dhimars as noted in the margin, but the list may not be correct. No caste in the highest group drinks liquor except Kayasths. Of the higher cultivating castes rather

more than half are reported not to allow it, and of the higher artisans, Barhais, Kanderas and Barais use it, but the others do not. All the serving castes drink except the Bargahas. A few of the lower artisans, such as Chhipas, Darjis, Kacheras, Bhulias, and priestly castes, do not drink it, but most of those of this group and all of those of the two lower groups do so.

276. In August 1900 at the time when the numbers on relief in kitchens rose to their highest point, a census of castes was taken by calling in one of the muster rolls from each kitchen.

The results have now been abstracted and are printed as Statement No. II at the end of this chapter. No important caste is absent from the list. The following are some of the numbers of the higher castes returned. The figures in brackets show the percentages of the number feeding in kitchens to the total of the caste. Brahman 9,000 (2), Rajput 24,000 (6), Khatri 11 (27), Kayasth 300 (102), Karan 5 ('09), Bania 1,600 (1'3), Bhat 2,000 (10'7), Bairagi 3,500 (9'6), Gosain 2,200 (8.3), Gurao 419 (6.9), Gandhmali 160 (5.5), Ahir 71,000 (7.9), Gujar 1,400 (2.8), Dangi 910 (3.9), Daharia 41 (2.3), Daraiha 36 (1.5), Lodhi 16,000 (5.8), Kurmi 2,300 (8:1), Kunbi 34,500 (7), Sonar 3,000 (3). Generally it may be said that the proportion of the population which would be restrained by religious scruples from feeding in kitchens is insignificant. Brahmans were frequently employed as cooks, and in this case they would be given uncooked food for themselves, but would be enrolled on the kitchen registers. In the case of the higher castes, children who had not assumed the sacred thread would be allowed to go to kitchens without losing caste, and this may account for a certain number. On the other hand in the higher castes a much smaller proportion would probably be reduced to the necessity of accepting charitable relief. reported to have refused to take food in most districts, and most of the higher castes in some districts. In some cases members of a low caste would refuse. Thus the Mattha Mehras of Balaghat would not allow even children to eat food cooked by any other caste except their own. When two small children did join a kitchen, not only they but their parents were outcasted, on the ground that they must have been defiled by eating from the same pots as the children. were allowed to have caste cooks. In most cases cooks were appointed from the highest castes, and the people were allowed to be given their food in order of social standing. A space was sometimes left between the members of each caste, and a line drawn on the ground to represent a partition, so that it might be assumed that they were eating separately. Food was sometimes served in different pots. In Sambalpur it was considered that the Government was above caste, and advantage might be taken of the relief afforded without social degrad-In Bilaspur the famine was considered as a manifestation of divine wrath. and those who ate were excused as being sufferers from the 'act of God.'

Elsewhere it was said that the kitchen was equivalent to the temple of Jagan-nath, where all castes might eat together without sin.

277. As a rule persons who fed in kitchens were re-admitted to caste with trifling penalties. In Balaghat the panchayets decided to Penalties for eating in allow those actually eating in kitchens to remain in full kitchens. In Betul shaving of the possession of caste privileges. Elsewhere eating cowdung, visiting moustaches was sometimes prescribed. sacred rivers, or drinking water sanctified by a Brahman having dipped his toe into it were penalties inflicted on the higher castes. Generally caste feasts were given, the penalty sometimes being so small as a bottle of liquor or a seer or two of gur, an anna's worth of gram, and in Nimar one pice worth of grain and a pot of water. This could not be considered expensive. In Betul the gurus made careful inquiry as to which of the caste-men were in a position to give feasts, and exempted those who had no money, thus tempering the wind to the shorn lamb. Only in Damoh it is reported that the penalties contingent on re-admission to caste intercourse will take about a year to carry out in the case of persons of high social position.

Generally then it may be concluded that caste prejudices are not sufficiently strong to prevent the acceptance of cooked Remarks as to kitchens. food on the part of a large majority of the population of The people went to kitchens almost as readily as they the Central Provinces. accepted gratuitous relief, and what was called the kitchen test, that is, the belief that most adults would not accept cooked food unless they were starving, broke But in this connection it is worth while to consider for a moment the caste constitution of this province. The lowest group of the impure castes numbers 2,324,361 persons or 195 per cent. of the population; the next lowest, the non-Aryan tribes, 2,903,690 persons or 24.5 per cent.; and the next or third group, those from whose hands a Brahman cannot take water, 1,696,296 persons or 14.3 per cent. These three groups comprise, then, 58'4 per cent. of the people; and in the case of nearly all of them it may be said that in their case caste feelings would exercise a comparatively slight influence, in that of the two lowest groups practically none at all. I am not able to make any comparison with other Provinces, but it is probable that these lower classes constitute in the Central Provinces a larger proportion of the people than elsewhere; it has been seen that even in the higher group of those from whose hands a Brahman can take water, a number of castes are included, which in Northern India occupy a much lower And in all social and religious observances the practice of the people is less strict than elsewhere. Far removed, until lately, from the high places of Hinduism, they have received only a small meed of attention from the priests of the faith, and considerations of orthodoxy have been sacrificed to con-And it seems therefore unsafe to assume that the ties of caste would yield so readily in Northern India or Bengal or Bombay as might be concluded, judging only from the experience of the famine of 1900 in the Central Provinces.

<sup>&</sup>lt;sup>1</sup> The temple of Vishnu, the preserver of life.

#### SUBSIDIARY TABLE I.-Statement showing arrangement of Castes according to Social Status.

#### GROUP NO. I-A.—Representatives of ancient twice-born.

Brahman. ı.

Khatri. 3.

Karan-Mahanti.

2. Rajput.

Kayasth and Parbhu. 4.

6. Bania.

GROUP No. I-B.—Other castes not representatives of twice-born, but which have attained a specially high position on account of their occupation or purity.

Gosain.

Thanapati-Gandhmali.

2. Bairagi. Gurao. Dhami.

GROUP No. II-A.—Higher cultivators from whom a Brahman will take water.

Agharia. Ahir. 2. Arora. 3. Bhilala. 4. Bishnoi. 5· 6. Chasa. 7. Daharia. Dangi. Daraiha.

10. Deswali. Dumal. ıı. Gujar. 12. Jat. 13. Kachhi. 14. 15. Kamma. ιб. Khandait. 17. Kirar. 18. Kolta.

Kunbi. 20. Kurmi. 21. Lodhi. Londhari. 22. Mali. 23. 24. Maratha. Sudh. 25. 26. Velama.

GROUP NO. II-B.—Higher artizans or trading castes from whom a Brahman will take water.

Barai. T. 2. Barhai. Bharbhunja. 3. 4.

Kammala. 5. 6. Kasera. Komti. Kundera.

Lakhera. 9. Patwa. 10. Sansia. II.

Halwai.

12. Sonar.

τ3. Tamera.

GROUP No. 11-C.—Serving castes from whom a Brahman will take water.

Bargah. I. Bari. 2. Dhimar. 3.

Injhwar. Kahar. Ke wat.

Mallah. Nai. Naoda.

GROUP No. III-A.—Lower cultivating and labouring castes from whom a Brahman will not take water

Agamudayan. I. 2. Are. Balija. 3. Banka. 4. Belwar. 5· 6. Bhamta. 7· 8. Bhoyar. Chadar. Chauhan. 9. Dahait. IO. Daugri. II. Dangur. 12. Dhanuk.

Dhuri. 14. 15. Ghosi. 1Ğ. Golar. Kalanga. 17. 18. Kapewar. Khangar. 19. Khatik. 20. 21. Khadal. 22. Kir. Kohli. 23. 24. Mana. 25. Marori. 26, Mowar.

Murha. 28. Mutrasi. Parka. 29. Paik. 30. Pindhari. 31. 32. Rajbhar. 33. Rajjhar. Ramosi. 34. Redka. 35. 36. Taonla. 37. 38. Tiyar. Vellalan. Wakkaliga. 39.

GROUP No. III-B.—Lower artizans, trading and miscellaneous castes, from who a Brahman will not take water.

Atari. ı. Bahna. 2. Bidur. 3. Banjara. 4. 5. 6. Bahelia. Basdewa. 7· 8. Beldar. Besta. Bhulia. 9. Chhipa. 10. Chitari. II. Chitrakathi. 12. Darji. 13. 14. Dhangar. Dhera. 15. ıõ. Gadaria.

17. Gandhi. 18. Garpagari. 19. Gondhali 20. Hatwa. 21. Jangam. 22. Jogi. 23. Joshi. 24. Kachera. Kadera. 25. 2Ğ. · Kalar. 27. 28. Khadra. Kamathi. 29. Kasbi. 30. Koshti. Kuramwar. 31.

Lohar.

32.

Malyar. 33. Manbhao. 34. Nanakshahi. 35. 3б. Nat. Nunia. 37. 38. Otari. 39. Pardhi. 40. Rangari. Satani. 41. Shanan. 42. Sikligar. 43. Sundi. 44. Teli. 45. Tirmalle. 46.

Turi.

Waghya.

4**7**· 48.

#### GROUP No. IV .- Dravidian tribes.

1.	Agaria.	12.	Dhanwar.	23.	Kharia.
2.	Baiga,	13.	Dhangar-Oraon.	24.	Kisan.
3.	Bhaina, '	14.	Gadba.	25.	Kol,
4.	Bharia-Bhumia.	15.	Gond.		Korku.
	Bhil.	ıĞ.	Gond Gowari.	27.	Korva (Yerukala).
5. 6.	Bhunjia.		Halba.	28.	Korwa.
	Bhuiya.	ı Ś.	Juang.	29.	Kuda.
7· 8.	Bind.		Kamar.	30.	Mannewar.
9.	Binjhwar.	20.	Kandh.	31.	Munda.
10.	Chenchuwar.	21.	Kawar.	32.	Naksia.
HI.	Dewar.		Khairwa or Khairwar.	33.	Sawara.

### 34. Sonjhara.

# GROUP No. V .- Castes who cannot be touched.

3. 4. 5.	Audhalia. Balahi, Basor. Chamar. Dhobi. Ganda. Ghasia. Kaikari.	11. 12. 13. 14.	Kanjar. Katia. Kori. Kumhar. Madgi. Mahar. Mala. Mang.	18. 19. 20. 21. 22.	Mangan. Mehtar. Panka. Pasi. Sidhira or Sithira. Solaha. Tanti.
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# GROUP No. VI.—Mahomedan Castes.

1.	Arab.	7.	Fakir.		Mewati.
	Bhand,	8.	Julaha.		Mirasi.
	Bhisti.		Kasai.	15.	Momin.
	Bohra.	10.	Khoja.	16.	Mukeri.
ξ.	Cutchi.	11.	Kunjra.	17.	Musalman. Rohilla.
õ.	Cutchi. Dhalgar.	12.	Manihar.	18.	Rohilla.
	-		vo Sidhi		

SUBSIDIARY TABLE II.—Statement showing numbers of each Caste who were relieved in Kilchens in August 1900.

Serial No.	Caste.	No. relieved.	Per- centage.	Serial No.	Caste.	No. relieved.	Per- centage.
	Group No. I-A.				Group No. 11-C.		
1 a 3 4 5 6	Brahman Rajput Khatti Kayasth and Parbhu Karan-Mahanti Bania	1 5	2.2.1 6.76 0.27 1.02 0.09 1.32	1 2 3 4 5 6 7	Bargah Bari Dhimar Injhwar Kahar Kawat Mallah	189 36,548 993 2,239 29,817	3'98 57'62 16'34 11'61 13'52 15'60
	Total	?4 <u>5</u> 40	3.79	7 S 9	Nai Naoda	8,501	50.00
	Greur No. I-B				Total	78,475	13:48
3 4 50	Bhat Bairagi Gosain Gurao Thanapati-Gandhmali Dhami	2,246 419 160	10'74 9'56 8'33 6'94 5'46	1 2 3 4	TOTAL FOR GROUP No. II.  GROUP No. III-A.  Agamudayan Are Balija Banka	3 40	S·27
	Total Total for Group No. I.		9.15	5	Belwar Bhamta Bhoyar	151	6.09 4.29
1 a a 4 vo	GROLP No. II-A.  Agharia Ahir Arora Bhilala Bishnoi Chasa	715 71.543 3.865 69	2'25 7'97 	7 8 9 20 11 12 13 14 15 16 17 18	Chadar Chauhan Dahait Dangri Dangur Dhanuk Dhuri Ghosi Golar Kalanga Rapewar	3,255 483 1,277 63  355 312 328 1,601 68	12:49 10:91 10:96 7:50  18:24 13:45 4:03 56:59 1:73 2 29
78 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26	Daharia Dangi Daraiha Deswali Dumal Gujar Jat Kackhi Kamma Khandait Kirar Kolta Kunbi Kurmi Lodhi	910 36 1,008 102 1,398 1,318 8,724  21 2,939 1,949 34,548 22,884	2°28 3°97 1°54 15°63 0°25 2°83 16°90 8°24  1°79 7°07 1°53 7°02 8°18	25 26 27 28 29 30 31 32	Khangar Khatik  Khadal  Kir  Kohli  Mana  Marori  Mowar  Murha  Mutrasi  Parka  Paik  Pindhari  Rajjhar	. 364 964 1,004 942 5,646    231 126  242	13 47 5 32 8 08 15 92 5 04 14 34   9 97 0 067 19 11 9 969
	Ludhari Mali Maratha Sudh Velama	43.435 950 51 149	0.22 12.56 2.77 0.64 3.92	34 35 36 37 38 39	Ramosi Redka Taonla Tiyar Vellalan Wakkaliga	21 133 3	1.19 1048 1.37
	Total	212,718	758		Total	21,488	8:27
1 2 3 4 5 6 7 8 9	Kundera Lakhera	2,625 450 36 346 238	1'69 3'90 11'53 0'97 3'11 5'28  0'76 4'83	3 4 5 6 7 8 9	GROUP NO. III-B.  Atari Bahna Bidur Banjara Bahelia Basdewa Beldar Besta Bhulia Chhipa Chitari Chitari	5,739 377 13,577 632 1,731 1,731 1,51 222 257 107	51.08 26.93 2000 26.34 28.02 18.98 13.58 7.38 7.39 8.50 5.22 14.98
11 12 13	Sansia Sonar Tamera		3°04 0°24	15	Chitrakathi Darji Dhangar Dhera Gadaria Gandhi	2,652	54`59 7'93 4 60  8'92 

# SUBSIDIARY TABLE II.-(Concld.)

Serial No.	Caste,		No. relieved.	Per- centage.	Serial No.	Caste.		No. relieved.	Per- centage,
	Group No. 111-B-(Cancle	1.)		ig til digitalijken ga mellindir i	diam's second	GROUP No. IV(Conc	u.)		The state of the s
18	Gaipagari		1,030	1856	28	Korwa	ì	.4	1.61
19	Gondhali		214	68.37	29	Korya (Yerukala)			***
20	1	••	- ''' }		30	Munda			•••
21	1 5 3	•••	44	4 19	31	Mannewar	•••	423	59:33
23	1 8 14 1		1,373 350	7:37	32	Naksia	•		3.25
24	110	]	56	3 37	33	Sawara Sonjhara	•••	21,468 79	14.86 3.03
25			16.	975	34	1 .,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	"	7.57	4,00
26	Kalar	]	12,212	8:18		To:al	-	225,310	11,50
27 28	Khadra Kamathi		90	41.00	ł	10.21	•••	243,510	
20	42 44		44 357	16:45	ł		-		
30	Koshti		11,012	8:70	}	Group No. V.			
31	Kuramwar	•••	384	12'19	1 .	Audhalia		10.1	15:38
32	Lohar		14 469	1071	2	Balabi	,	23,229	53'31
33	Malyar Manbhao			4 65	3	Basor	•••		29.78
34 35	Nanakshahi		٠.,		1 1	Chamar	•••		27'48
ვნ	Nat		1,651	3564	5	Dhobi Ganda	•••		14.65
37 38	Nunia	}	304	9.75	7	Gharia		3 99/3	10.32
38	Otari		170	10.28	s	Kaikari		35	10 25
39 40	Pardhi Rangari		488 304	17.28 3.27	9	Kanjar	,		3.35
41	Sutani		56	11.00	10	Katia	,		6759
42	Shanan	[	•••		12	Kori Kumhar	•••	. 20-15	17'21 5'92
43	Sikligar	•••	62	41 59	13	Madgi			<b>25.83</b>
44	Sundi   Teli	••••	So So	0.04	14	Mala		3.637	49'73
45 46	Tirmalle		69.900	9 174	15	Mang	•••	7,651	35.03
47	Turi		304	1607	16	Mahar Mangan	•••		3200
48	Waghya		•••		17	Mehtar	•••	102.2	4'79
	1	- 1			19	Panka			17'91
	Total		145,854	10,12	20	Pasi	}	37	1,10
	1	1			21	Sidhira or Sithira	• • •	•••	***
	TOTAL FOR GROUP NO.	Ш	167,342	9.86	23	Tanti		5	55.00
	}	l	·				- }		
	}	I			Į	Total		548,267	23.28
	GROUP No. IV.				1				
*	Agaria		181	1128	{				
2	Baiga	}	2,155	8.70	1	GROUP No. VI.	1		
3 4	Bhaina Bharia-Bhuima		387	3°28		Arab		• • •	
	Bhil		5.701 11,449	49'54		Bhand	•••	•••	•••
5 6	Bhunjia		141	4'51	3	Bhisti	•••	1	•••
7 8	Bhuiya Bind	••••	637	351	1 4	Bohra	***	•••	•••
9	Binih war	•••	11,611	16.33	5 6	Cutchi Dhalgar	•••		
10	Chenchuwar		•••	33	1 7	Fakir		1,289	44'45
11	Dewar	•••	20\$	13.63	8	Julaha	•••	•••	
12	Dhanwar	•••	1,516	1380			•••	1	•••
13 14	Dhangar-Oraon Gadba	•••	411	5'97	10	Khoja Kunjra	•••	6	2'40
15	Gond	•••	196,518	10.51	12	Manihar	••	12	1.77
16	Gond-Gowari	•••	1,879	59.05	13	Mewati	•••	4	36.36
17	Haiba	•••		23 49	14	Mirasi	•••		
18 19	Juang Kamar	•••	,	25'17	15	Momin Mukeri	***		86 <del>7</del>
20	Kandh	•••	1 - 11			Musalman	•••	18,690	6.82
21	Kawar	•••		7.59	18	Rohilla	•••	_	20.00
	Khairwa or Khairwar	•••	754	13 63	19	Sidhi	•••		•••
22	Kharia	•••	. 5	•06	(				\
22 23			1	1	1	1		,	
22	Kisan Kol	•••		12.00	1	Total	•••	20,093	7.11
22 23 24	Kisan		9,621	13.00		Total  GRAND TOTAL	:	20,093	7.11

Note .- Subsidiary Table III of this Chapter will be found in Appendix C. at end of this Report.

## CHAPTER X.

#### OCCUPATION.

The main result disclosed by the occupation table at this census is a great decrease in the village industries, and a small Results of the occupation table. in the proportion of agricultural labourers. figures of one census and another must Comparisons between the made with caution, and with a full allowance for divergencies in the figures resulting from imperfect entries and different methods of classification; and indeed this is the first occasion on which any comparison has been attempted. But it is clear that such a movement has been a marked feature of the decennial The number of persons employed in the industries of cotton-weaving and dyeing, pottery, and working in leather have all decreased largely. alteration is, in my opinion, partly genuine and partly fictitious. In the case of cotton-weaving it is known that the manufacture of hand products is largely on the decline, in consequence of the competition of the mills. And in other trades also the same tendency is apparent. 'There seems to be no ground for hoping 'that the prosperity of the industry of hand-pottery will improve, and the ' prospect seems to be rather the reverse. No advance has been made in the ' methods of manufacture and the demand seems to be falling off. 'and cheap European china have replaced pottery to a large extent, and the 'universal kerosine tin is now used everywhere for such purposes as boiling water. 2 But besides the generally decreasing prosperity of certain industries, another temporary cause, which has influenced the return of occupations, has been the succession of failures of crops. This has naturally contracted the purchasing power of the large majority of the population, which is supported by agriculture, and has caused a forced reduction in the outturn of articles which depend on them for a market. Consequently large numbers of the village artisans have temporarily abandoned their own trades and taken to manual labour as a means of subsistence. And lastly during the famine these industries were to a large extent in abeyance, and at the time the census record was made, less than two months after it ended, they had not recovered even their normal amount of prosperity. These are, in my opinion, the reasons which should be assigned for the large decrease in many occupations; and it may be expected therefore that with prosperous seasons there will be a partial, though not a complete, recovery.

280. The figures for the different grades and departments of Government service which are distinguished in the table are sufficient to show that it is only in particular cases, and when large groups of occupations are taken together, that deductions from comparisons of the figures of one census and another are likely to yield any useful results. Under Government officers there is an increase of 561 persons or 42 per cent., under Government service intermediate a decrease of 1,470 persons or 17 per

A considerable amount of detail about occupations has been obtained from notes on the different trades on Sambalpur and Jubbulpore towns drawn up by Mr. Afzal Ahmad and Mr. Raghunath Prasad, Deputy Superintendents of Census. Mr. Afzal Ahmad also submitted some further notes while on tour.

<sup>2</sup>Central Provinces Monograph on Pottery and Glassware, page 13.

cent., under Government service menial a decrease of 2,033 persons or 5.2 per cent., and under the service of local and municipal bodies a decrease of 498 persons or 8.7 per cent. On the other hand in the Forest Department, which is separately classified, there is an increase of 2,617 persons or 31 per cent., and under sanitation, which includes municipal sweepers and scavengers, an increase of 2,044 persons or 11.6 per cent. It is clear that these variations are not real, but are the result of differences either in the record or in classification. The latter has, I believe, been fairly correct at this census, as I did most of it myself from lists of occupations prepared from the tabulation registers, a method which was impossible under the old system of abstraction. And these lists will be preserved in case they should prove useful on a future occasion.

But there must always be a certain amount of inaccuracy in census statistics, which could not be removed without largely Value of census statistics. increasing both the time and expenditure allowed for their preparation. Nor am I by any means confident that such an increase of time and money would be justified by the results to be obtained. For it would appear that very little use is ever made of the long arrays of figures set forth in the census tables. They rarely enter into ordinary administrative work. To take, for instance, caste, which has now been recorded at four successive enumerations. The main facts which we want to know about caste, so far as statistics are concerned, are the local distribution of important castes, and to some extent the rate at which they tend to increase and decrease in a proportion varying from that of the general population. For the first object a census once in thirty or forty years would be sufficient, as it changes very slowly. For the second a decennial census is desirable, if it is thought that the information forthcoming is worth the expenditure to be incurred on it. But in this case also comparison of the returns is to a considerable extent vitiated by differences of classification. And when the results have been obtained they can be sufficiently discussed in three or four pages. The principal advantage which appears to me to have been gained from the inclusion of caste in successive enumeration's is the addition to our knowledge of the people, both ethnographical and general, which has been furnished in the caste chapters of the census reports. In the Central Provinces Report for 1891 this chapter mainly consists of a description of the numerical strength and local distribution of castes, though a large amount of useful ethnographical information is also included. And as this description has been written it is unnecessary to write it again. In my chapter I have been able to break what is new ground in the Central Provinces by a general sketch of the caste system. And it is hoped that this may be of interest to the officers of the Province for whom a census report is written, and perhaps not entirely without value as a contribution to the literature of Indian ethnography. The above remarks are intended to be in the nature of an explanation in case it may be thought that there are not enough figures in this report. Where it was thought that any useful deductions could be drawn from the figures they have been put in, but not otherwise. The figures are in the tables and are available for reference. And after all it is of little use to write long disquisitions on census statistics, because they will not be read except perhaps by a few ardent seekers after knowledge, who also will shortly forget them. And to write what nobody will read is an obvious waste of labour. On the other hand, there is no doubt that it is useful and desirable to take any possible means of adding to our information as to how

the people live; and this is my excuse for the introduction of matter which might possibly be considered as not strictly relevant in a census report.

The total number of persons shown as landed proprietors is 237,700 as against 268,458 at last census or a decrease of 11.4 per The agricultural classes. But the number of thekadars and lessees of cent. villages is 29,710 on this occasion as against 7,158 in 1891. The net decrease is therefore 8,206 persons or 3 per cent. on the total. Landed proprietors including lessees of villages constitute 2'2 per cent. of the population. The total number of tenants is 4,218,106 persons or a decrease of 8.9 per cent. on last census. The decrease is, however, really somewhat larger than this, because in several districts a large number of kotwars have been shown as village-service. tenants in the table; the returns of village watchmen are clearly incomplete in some districts, and in these also the number of village-service tenants is large. It seems therefore that many kotwars must have preferred to return themselves as tenants. On the whole, however, the variation in this class is about the same as that of the general population. The different classes of tenants have been distinguished in classification, but the figures are not accurate because 300,815 persons were simply shown as tenants without their class being recorded. The distinction, however, is very useful for Table XVI, occupation by caste, as it enables the extent to which particular castes hold land in different kinds of tenant right to be roughly ascertained, and this information is of great interest from a social and ethnographic point of view. This table has been prepared for the purposes of the Ethnographic Survey, and I have thought it unnecessary to discuss it in the present chapter. The number of farm servants has decreased by 184,136 persons or 22 per cent. This is a natural consequence of the famine, as many of the poorer proprietors and tenants have been forced to dismiss their farm servants. On the other hand the number of field labourers as shown in the table has increased from 1,115,636 to 1,681,495 persons. The actual increase is partially counterbalanced by the decrease in casual labourers, whose numbers have fallen from 584,068 to 273,285 persons. This arises merely from a difference of classification. At this census persons who returned the term labour from rural areas were classified as field labourers, as it was considered that they were more dependent on agriculture than on any other single means of subsistence. Taking the numbers of farm servants, field labourers and casual labourers together, there is an increase of 70,940 persons dependent on labour. This is due, as already stated, to the depressed condition of all the village trades and industries during the famine, when large numbers of those who worked at them were forced to abandon their ordinary methods of livelihood and take to labour.

283. The methods of engagement and remuneration of farm servants differ greatly. The usual date for the commencement of their employment is on Akti in Baisakh or early in May, and in a few cases at the Diwali. The period of engagement may be either for three years, one year, or six months. The Lamsena is the man who agrees to serve for three years in return for marrying his master's daughter. During this period he lives in the house of his Thakur, or master, and gets cooked food, and two cloths annually. After three years he is married to his master's daughter at her father's expense, or if this falls through, his master is bound to find another wife father and pay for the marriage. This sort of service is usually pract

among the Dravidian tribes. The ordinary farm servant is employed for one year, and is called Sonjia in Chhattisgarh, Gadi in the Maratha country, Harwaha in the northern districts, and Guti in Sambalpur. The method of employment of the Gadi is said to be as follows: -On 15th Baisakh (April-May), the cultivator and ploughman go to the field with wheat cakes, sugar, ghee, kunku (red powder), turmeric, vermilion, betel-leaf, and a rupee. Worship is then paid to the earth, the ghee being burnt, and the other articles placed on the ground as an offering, and the red powder is rubbed on the foreheads of the bullocks and of the ploughman. The ploughman makes five drills in the field and then they return, and in the evening eat bread made of mahua flowers. In Chhattisgarh the Sonjia gets a quarter of the produce. In the northern, districts the Harwaha is said to get from three to six khandis of grain according to the term of his employment for field work. He also gets something extra for watching the crops at night, and his food at harvest time. There are also various other perquisites. The Sonjia is entitled to the gleanings when the crop is cut. When the crop is brought to the threashing ground and stacked, a certain number of ears drop off, and these are collected, and the Sonjia is entitled to one fourth part of them. Similarly when the corn is taken off the stack and spread out to be threashed a small quantity remains on the ground and the Sonjia gets this. When the straw is removed from the threashing floor after being threashed, it still contains a little grain. It is stacked and the Sonjia is entitled to such a portion of the stack as covers five cubits square. When the grain is winnowed after being threashed there is always a small quantity of unripe grain which is lighter than the rest, and which falls out of the winnowing fan after the chaff. This is called budra, and the Sonjia is entitled to it. When the master measures the grain and removes it from the threashing ground to his house, he leaves a little on the ground for the Sonjia, about 2 kathas or 7 seers. Finally when the grain is stored in the house a present of 1 katha or 32 seers per cartload is made to each Sonjia. During the time he serves up to the cutting of the crop, the farm servant gets his daily food advanced, and this he has to repay with interest at the time when he receives his share of the produce. The farm servants often get into debt to their masters, and as it is usually impossible for them to repay it, they become hereditary bond servants and their sons succeed them. Another method by which the cultivator gets his farm servant into his hands is by advancing the expenses for his marriage. The latter usually cannot repay them and so becomes a bond servant.' In Nagpur the remuneration of the farm servant is six kuros or sixty seers a month, and some presents are also given by proprietors or well-to-do tenants, which make the rate a kuro or two higher. He also receives two rupees for a blanket and shoes.2

284. The following analysis of the means of subsistence of the casual agricultural labourer in the northern districts was given to me by Mr. Fuller, but as I am only writing from memory I may have got the months wrong.

From November to March he makes his living by agriculture, being employed for tending and cutting the crops. In April and May he lives on the mahua. In June and July he lives by petty thefts of grain; and from August to

<sup>\*</sup> First of the information about farm tervants is taken from a Note by Mr. Gokul Prasad, Naib-Tahsildar of Blametri.

<sup>\*</sup> Burra Settlewert Report, przagraph 166.

October he subsists on the produce of his garden plot in which he sows maize or some other early autumn crop. It will thus be seen that for ten months of the year he is an agriculturist; as a man who subsists by stealing grain is certainly supported by agriculture and he has therefore been classified as such. The above description would not apply to rice districts where weeding begins in August. On the other hand, in these there is presumably no agricultural employment after December. But from the southern districts there is a large annual migration to Berar for the harvesting of the spring crops. And in the Jubbulpore Haveli there is an immigration of Chaitharas, or those who come in Chait (March-April) to cut the wheat crop. Year by year, Mr. Fuller said, the Gond comes down from the Rewa hills to the Lodhi in the Haveli; the same Gond to the same Lodhi and from father to son. Till the crop is ready to be cut, he occupies himself in roofing the house, building up walls, and doing any other odd job that may be required. Then he assists in the reaping of the crop, and when it is threashed and harvested, he returns home, having received his food while he is there, and taking across his shoulders as much grain as he can get into a kawar

285. Betel-vine and areca-nut growers and sellers together number 14,685 as against 15,790 at last census, being a decrease of 7 per cent. Betel-vine cultivation. The occupations of selling and growing betel-leaf are frequently combined. Only in places where it is an important industry, like Ramtek and Bilehri, they are carried on separately. A description of the method of cultivation of the betel-vine is given in the Nagpur Settlement Report. The legend as to its origin is that there was formerly no pan upon the earth. But when the five Pandava brothers celebrated the great horse sacrifice after their victory at Hastinapur, they wanted some, and so messengers were sent down below the earth to the residence of the queen of the serpents in order to try and obtain it. Basuki, the queen of the serpents, obligingly cut off the top joint of her little finger and gave it to the messengers. This was brought up and sown on the earth and the pan-creepers grew out of the joint. reason the betel-vine has no blossoms or seeds, but the joints of the creepers are cut off and sown, when they sprout afresh; and the betel-vine is called Nagbel or the serpent-creeper. On the day of Nagpanchami the Barais go to the bareja with flowers, cocoanuts and other offerings, and worship a stone which is placed in it and which represents the Nag or cobra. A goat or sheep is sacrificed and they return home, no leaf of the pan garden being touched on that day. A cup of milk is left in the garden, with the belief that a cobra will come out of the garden and drink it. It is a curious coincidence that the only caste besides Brahmans from whom the Barais will eat pakki are the Agarwala Banias, and these have, Mr. Risley states, a legend of descent from a Naga princess. 'Our mother's house is of the race of the snake,' say the Agarwals No explanation of the connection was forthcoming.2 of Behar.1

286. Persons engaged in personal service number 219,608 as against Personal and domestic service.

Barbers. 244,320 at last census, which is a decrease of 10 per cent. 34,929 men and 3,183 women are shown as barbers (actual workers). The country barber does not use soap or a brush, but simply

<sup>1</sup> Tribes and Castes of Bengal, Art. Agarwal.

<sup>3</sup> The above details are from a paper by Mr. Mohan Chandra Chatterji, retired Extra-Assistant Commissioner, Jubbulpore.

scatters water on the face, and begins to shave at once. The barber acquires the knowledge of his art by practice on the more obliging of his customers, hence the proverb, 'The barber's son learns his trade on the heads of fools.' The barber's fee varies from one pice to two annas, according to the means of his customers. Besides shaving and hair-cutting other occupations pursued by the barber are the rubbing of tilli oil on the body, massaging the legs, nail-cutting, and performing the duty of masalchi or torch-bearer in processions. In large towns when he meets a well-to-do person in the bazar as he goes on his rounds, the barber holds up his hand mirror before him, so that he may admire the view, and expects a pice for doing this. The kamonia or hereditary barber is a family servant, occupying a position of trust and responsibility. He performs all the above duties for his master's family, and besides this lights his chilam or huqqa, arranges proposals of marriage, carries invitations, and acts as the escort of the women of the family when they go on a journey. His wife performs similar duties for the women, acts as midwife, and is in attendance on the bride all through the performance of the marriage ceremony. The family barber is not paid in cash, but he gets his food, and some grain at the harvest, and considerable money presents on the occasion of a birth or a death in the family. He is very assiduous in his attentions; and Mr. Pyare Lal Misra, B. A., a clerk in my office, to whom I am indebted for most of my information about the personal servants, gives an instance of this from his own family. They were going to celebrate a marriage at Goona, over a hundred miles from their native place, and under these circumstances thought it better to engage a local barber instead of sending for their hereditary servant from so great a distance. But their own barber heard about the marriage, and just before the ceremony he arrived, having come at his own expense, and reproached them for not having informed him.

287. Cooks number 4,286 actual workers; 2,610 of these being men, and 1,676 women. Many cooks are no doubt included Other servants. among in-door servants. A Hindu can either employ one of his own caste as a cook or a Brahman. It is said, however, that the tendency is now to employ Brahmans, because their services can be utilised in the fourfold capacity of cook, priest, water-carrier and coolie, and a considerable economy is thus effected. Not many Brahmans will consent to do coolie's work, but Mr. Hira Lal tells me that on one occasion a Brahman offered to accompany him on tour and be his cook, water-carrier and also to look after his pony for Rs. 5 a month. Women cooks are not infrequently employed. A cook gets from Rs. 2 to Rs. 8 with his food, or from Rs. 4 to Rs. 10 without it. families the cook used to be a very important personage, often possessing great influence over his master, and received high pay, as he was responsible for seeing that no attempts were made to tamper with the food. And this is expressed in the proverb, 'With these five you must never quarrel; your guru, 'your wife, your chaukidar, your doctor, and your cook.'

Door-keepers number 1,868 actual workers. There is a considerable decline under this occupation since last census, and it is one which is fast disappearing with the improved efficiency in the protection of property by the police. The door-keeper was formerly a very important person and had always to be propitiated by a tip before access was allowed to his master. The resentment felt at his rapacity is exemplified in the proverb, 'The dalal, the octroi mohurrir, 'the door-keeper, and the bhat; these four will surely go to hell.' The inclusion

of the bhat or bard is due to the fear excited by his habit of composing satirical songs and stories about persons whose generosity has not equalled his expectations. In-door servants number 21,465 actual workers, males and females being in about equal numbers. Including persons classed as miscellaneous servants, the group shows an increase of 3,379 persons, or 9 per cent, since last census. Different kinds of service included in this group, are those of the ordinary in-door servant or khidmatgar, who sweeps the house, lights the lamps, lays out the bedding, cleans the cook-room and cooking vessels, fills his master's huqqa, and brings provisions from the bazar; other special kinds of service mentioned are plastering the floor of the house with cow-dung, beating the cloths after washing, preparing betel-leaf, dressing the hair of women, and rubbing lac-dye on their feet when they go out to pay visits.

288. This sub-order includes the occupations of butchers or slaughterers (4,726), cow and buffalo keepers and milk and butter sellers Percepts of animal foot and gliee sellers (24,793), fishermen and fish-curers and fish dealers (61,220), and fowl and egg dealers (411). Persons who sell sheep and geats are called 'khatik,' while those who sell cow's flesh are called 'kassab.' The latter are, of course, always Mahomedans. Another division of this trade is that of the persons who go round the village markets buying sheep and goats, take them to the towns, and sell them to the butchers. There are also the sellers of 'kababs' in large towns. These purchase boneless beef, mince it very small, and then mix it with spices, salt, sour milk and gram-flour, and make little balls which they roast on spits, and sell ready cooked in the bazar. The selling of milk, lutter, glee, curds and whey, and 'khowa,' or milk solidified by boiling, are occupations which are pursued more or less indiscriminately. Before he sells his milk the Gaoli skims it and makes ghee of the cream. The churning of butter for glice is an occupation pursued almost exclusively by The retail trade in gliee is carried on by banias, who make advances to the milkmen, on condition that the ghee collected during the rains shall be sold to them at a specially cheap rate in November. Before sale the ghee is adulterated by various processes, such as mixing tilli oil, or that obtained from the seed of mahua flowers, or with potatoes. The proportion is said to be seven seers of oil to a manual of gliee. When potatoes are used they are pounded up, and boiled and then mixed with it. But glice adulterated with potatoes will not keep for any length of time. The milk which the Gaoli has left after supplying his customers is sold to the Halwais or confectioners. Persons engaged in the occupation of catching and selling fish number 95,007, being a decrease of 17 per cent, on last census. With this occupation is combined that of the cultivation of the 'singhara' or water-nut. It is sown in tanks, and when gathered, the core is taken out, and is often dried, and kept to be eaten with milk on fast days, as it does not break the fast. Fowl and egg dealers number 872 as against 1,062 in 1801. The occupations of selling ducks and pigeons have also been returned and included in this group.

289. Persons engaged in the provision and supply of vegetable food number
238,198, being a decrease of 8,560 persons, or of 3.5 per
cent. since last census. Bakers (837) are only found in
fairly large towns, and usually supply bread to Europeans and Eurasians, and
sometimes to Mahomedans. But the latter only buy it as a luxury. For yeast
they use curds, or the juice of the nim or tamarind tree. Flour-grinding

(14,362) is an occupation almost solely pursued by poor women, of whom 9,829 are shown as working at it as against 736 men. The 'pisanhari,' as she is called, usually grinds 15 seers of grain a day, and is paid at the rate of 1 anna for five seers. In a few places there are flour-mills, but mill-ground flour is less popular, as it is considered not to have so much taste. Rice-pounding and husking is another occupation carried on almost solely by women. They are given one khandi of dhan and return 8 kuros of cleaned rice, keeping two kuros as their wages, and also the husks. Rice is pounded in a stone mortar buried in the ground, with a wooden pestle clamped with iron at the head. In the Maratha districts the mortar is made of wood and the woman stands while she pounds it.

- Grain-parching is another woman's industry, only 22 per cent. of those shown as working at it being men. This is the occupation Grain-parching. of the caste of Bharbhunjas (Bhar an oven, and bhunjana to bake) and of the Dhuris in Chhattisgarh. There are two classes, those who simply keep ovens and parch grain which is brought to them, and those who keep the grain and sell it ready parched. The rates for parching are a pice a seer, or an eighth part of the grain. Gram and rice, husked or unhusked, are the grains usually parched. When parched, gram is called phutana and rice lahi. The lower half of an earthen pot is suspended over an underground stove and when it is red hot some sand is put in it and the grain placed on the top of this and turned with an iron After parching, it is sifted to separate it from the sand. Sattu is prepared by grinding parched gram or wheat, and is a favourite food for a light morning meal or for travellers. It is simply mixed with water, and some sugar or salt is added. The story is that there were two travellers; one had sattu and the other dhan. The one with the dhan knew that it would take him a long time to pound, and then cook and eat it; so he said to the other, 'My poor friend, you have only got ' sattu which will delay you because you must first find water and then mix it, and ' then find salt, and put it in before your sattu can be ready, while rice-pound, eat But if you like, my dear friend, as you are in a greater hurry than I am, I ' will change my rice for your sattu.' The other traveller unsuspectingly consented, thinking he was getting the best of the bargain, and while he was still looking about for a mortar to pound his rice, the first traveller had mixed and eaten the sattu and proceeded on his journey.
- Among grain and pulse dealers (63,813) are included all classes of merchants engaged in this trade, from the bania who Grain dealers, oil sellers and keeps the village shop to Messrs. Ralli The selling of salt, tobacco and cloth is often combined with grain Pulse or dal is the broken grain of urad, gram, tur, mung, peas The making of arhar dal is a speciality of Burhanpur, where and lentils. two or three days are employed in the preparation of the grain, and a sub-caste of Kunbis has been formed who follow this profession and are called Dalias. The preparation of 'gur' or cane sugar is a well-known industry of Betul, though very few persons have returned it from there as their special occupation. After the juice is pressed from the cane it is made into large cakes weighing from 20 to 60 seers each and buried in the ground to protect it from wasps, and from injury by the heat. The trade is a profitable one but risky. Gur is also largely imported from the North-West Provinces. Oil pressing and selling (86,158) is the business solely of Telis, of whom, however, only 10 per cent. are at present engaged in it. Oil is used both for food and lighting, and

the two occupations cannot be distinguished. Tilli, linseed, and mustard oil are generally used for food, and castor, mahua, and cocoanut oil for lighting; easter oil is also used for medicinal purposes. Vegetable and fruit sellers number 41,057, the proportion of women to men who actually work at the occupation being 5 to 4. The vegetables and fruits shown as sold are *bhaji*, egg-plant, potatoes, onions, garlic, forest roots, chillies, sugarcane, mangoes, guavas, oranges, earth-nut, ginger, wild plums, plantains, singhara, water-melons, earrots, cocoanuts, dates, tomatoes, cucumhers, pumpkins, snake-gourd, and hottle-gourd. Grapes and pomegranates are said to be grown in Nimar.

This sub-order numbers 105,003 persons as against 115,991 in 1891, or a decrease of 9 per cent. The most important group Driebs, condiments and stiis that of salt sellers, who number 34,955. Women and men are about equally employed in this occupation. It is not a distinctive one however, but is combined with the sale of mineral oil and tobacco, and frequently with ordinary grain dealing. The wholesale trade in salt is in the hands of Cutchis, who import it from Bombay and distribute it to the retail dealers. Grocers and general condiment dealers number 30,915, the proportion of women working at the occupation being about half that of men. The trade of the grocer in India is of a different nature to that of England, and corresponds perhaps rather to the druggist. He sells 'kirana,' and under this term are included all sorts of spices, curries, turmeric, asafectida, mustard, coriander and pickles, and many wild flowers and roots which are used for medicinal purposes. Besides having a shop in the place where he resides, he attends the weekly village markets. Selling was one of the occupations returned in this group. The number of persons engaged in the tobacco trade is 10,692, being nearly the same as in 1891. The wholesale dealers import it from Darbhanga or Surat. Before selling it the retail vendors mix with the tobacco an equal quantity of gur and sajii, or impure carbonate of soda, in the proportion of one to twenty-four. The resulting mixture is called 'gurakhu' and is sold at 3 annas a Specially sweet-scented tohacco is prepared at Burhanpur, and is said to cost up to Rs. 12 a seer. Tohncco is also prepared for chewing with betel leaves, heing first broken up and sifted to free it from dust, and then steamed and dried. 'Biris' or cigarettes are made with a little tobacco rolled in a leaf of the tendu tree and sell at the rate of from fifty to a hundred for an anna, which is about three times their cost price. Snuff is both imported from Poona and to a certain extent manufactured locally, by pounding the dried tobacco leaves into dist and adding a little wet lime and ghee. The trade in opium, bhang, ganja, and country liquor is a Government monopoly. The right to sell 'tari' is auctioned in a few districts either separately or with the liquor licenses. Tari is drawn from date palms; the trade goes on for eight months from November to May, and in Sambalpur it is said that one tree yields 240 bottles of tari during this period, the retail price being one anna a bottle.

293. Petroleum dealers number 1,380 as against 449 in 1891. The trade is no doubt increasing, but as the sale of oil is frequently combined with other articles not much reliance can be placed on the figures. Hay, grass, and fodder sellers, and firewood, charcoal and cow-dung sellers combined number 107,706 persons, being a decrease of 15 per cent. on last census. The separate figures for these occupations are probably

valueless, because they are frequently pursued in conjunction. Of the workers women out-number men in the proportion of about three to two. Women of the labouring classes bring head-loads of grass to the towns and sell them there. the rains the grass can be cut anywhere, but at other seasons they have to go to the jungles to get it. In the hot weather they cut the short grass out of the ground with a hoe, and then clean it from roots and dirt before taking it to the bazar. Grass is also brought in by cart-loads, and there are dealers in towns who store it for sale in the summer. Other articles used for fodder are the stalks of juari which are also sold in bundles, the straw of kodo and dhan, and the chaff of wheat, gram and other grains, the refuse of tilli and linseed after the oil has been pressed out, called 'khari' or oil-cake, and 'binola' or cotton seeds. last is considered to be the best food for milch cows and buffaloes. Firewood is also brought in head-loads and carts; the former usually sell for 22 annas, of which 2 pice go in octroi and forest duty. In towns where there are mills firewood fetches a good price, from Rs. 2-12-0 to Rs. 4 a cart-load. save octroi duty the cartmen sometimes bring in one cart overloaded, and then distribute it into two when they get inside the town. Charcoal is seldom used except by iron, copper and gold smiths, to whom it is essential. It is brought in large baskets or bags from the jungle, and sold by weight, a price quoted being 5 seers to the rupee. Cow-dung cakes are also made for fuel usually by Ghosi, Ahir, and Gaoli women. They are of two sorts, thin and thick. The latter are brought by the dealers at 3,000 for a rupee and the former at 6,000 to 10,000. They are sold retail at one to four annas a hundred.

2,613 persons are engaged in the lime industry, but this may not include coolies who are simply employed at the furnaces. Buildings. The only regular lime-quarries which are worked by capitalists are at Katni-Murwara, where there are a large number of kilns, and the lime is exported to other Provinces. Elsewhere lime-pebbles are collected by the lower castes and tribes, the cost of collection in this way being said to be double that of quarrying. The Sambalpur report says that the burning is done by laying alternate layers of stone and fuel in a large furnace. It takes about two days, 6 cart-loads of wood being required for burning 300 cubic feet of stone, from which about 250 maunds of lime are obtained. This sells at Rs. 14 per 100 maunds, and the profit on one burning is Rs. 13. In Jubbulpore 948 persons are shown as actually working at the industry and a few in other districts and in Sonpur and Kawardha States. Stone and marble workers, with whom may be included grindstone and millstone makers and sellers, number altogether 7,330 persons, being a decrease of 27 per cent. on last census. Marble is only found at Bheraghat in Jubbulpore and is worked in the town. Elsewhere grindstones, mortars and stone plates and cups are made. These last are used for preserving curries and other acids, which would be spoilt if kept in brass vessels. of the persons in this group are, however, employed in quarrying stones for building purposes. Painters, plumbers and glaziers number 163. group is included the occupation of the Ainasaz, who makes mirrors by covering glass with quicksilver and tinfoil. The painters are principally those who paint idols and the patterns with which the walls of native houses are adorned. ing the Mohurram they make a profit by painting the stripes on men who are disguised as tigers. Paper masks to resemble bears and monkeys are also painted for the 'Ramlila' or play of the Ramayana, which is very popular. Painting iron is also shown as an occupation.

295. 77 persons are shown as engaged in paper-making. This is carried on at Panchamnagar in the Damoh District. The Deputy Commissioner reports that the industry has greatly declined and only two families are now engaged in it. It is stated that 160 gaddies or 80 reams are produced per month. A small quantity of paper is also produced at Zainabad in the Nimar District, and is used by bankers for their account books. 118 persons are shown as watch and clock makers and sellers. They are probably all simply watch-menders, as no watch-makers are known of. The general practice is to buy old broken watches and use their parts for the repair of others. Springs and glasses are procured from Bombay and Calcutta. Most of them are believed to do a fairly good trade.

778 persons are shown as toy, kite and cage makers and sellers. The game of 'patang larana,' which consists in trying Toy, kite and cage makers. to cut the strings of each other's kites, is a popular one with boys. When the string of a kite is cut, and it falls to the ground, it becomes the property of the first person who can pick it up. Formerly the weavers used to prepare a special cord for kite-flying, but English thread is now generally used. Before flying the kite the thread is rubbed with paste mixed with glass dust to make it hard and sharp. The price of kites varies from eight for a pice to half an anna each. When kite-flying is not in season those who work at this industry prepare paper flowers, trees and toys. Hugga stems are generally made of a reed called Narkul, which is imported from Upper India and sold at the rate of Rs. 14 per one thousand stalks in Jubbulpore. reed is covered with cotton, over which old or new cloth is wrapped and tied with silk thread, or sometimes with lace and tinfoil. Huqqa stems are called naichas and fetch from two to ten annas each according to the amount of ornament. Metal joints are fixed to the more costly ones. They are also made of mango or shisham wood and covered with lac. Huqqa bowls are made of 'dumb cocoanuts' or those with no kernel, which are imported from Calcutta or

Another occupation returned in this group is the selling of 'rangoli' or white powder made of soft stone. It is used for making patterns of squares, oblongs, and other figures on the ground on the occasion of a feast. Other occupations shown in this group are the making of clay dolls and images of Ganpati or Ganesha, the god with the head of an elephant and the body of a man, wooden images of bullocks, tops, marriage crowns of paper or tinsel, and playing cards. The Hindu playing-cards are round; there are ten suits, one for each incarnation of Vishnu, the boar, the tortoise, Rama, Krishna, and so on. In each suit there are twelve cards, the ace to the ten and two court cards—the wazir and the king In the month of Baisakh on Akti day, girls take out two clay images representing a man and a woman and worship them in the jungle. At this time also the boys beat the girls and make them say the name of their husbands, which they are forbidden to do.

Music and musical instrument makers and sellers number 1,426 as against 1,610 at iast census. Of the musical instruments made in the Central Provinces, the 'tabla' or drum consists of two half bowls; one is of brass or clay for the bass, and the other of wood for the treble. They are covered with goat skin and played together. The 'dholki' is a round wooden drum. The 'sitar' or guitar is made with half a hollow gourd

on which a piece of wood is fixed as a sounding board, and dovetailed in. There are two bridges of ivory or bone—one on the sounding board, and the other near the pegs in the handle. The strings run through the latter and are secured to the pegs. There are three to seven strings; in the latter case two are made of brass and the rest of steel. The 'sitar' costs from Rs. 2 to Rs. 5 The 'sarangi' or fiddle is made of two pieces of hollow wood, the handle being nearly as broad as the body. It is covered with goat skin, or, when expensive ones are used, with the skin of the large lizard. The price is four or five rupees. The sounds made by the table or drum and the sarangi are supposed to be exemplified by the following:—

Dhik! dhik! Kinko? kinko? Inko, inko, inko, inko, inko.

Which means the drum growls 'Dhik! dhik'! (fie on you, fie on you); the sarangi squeaks 'Kinko? kinko?' (on whom? on whom?). The dancing girl waves her hand as she dances, pointing to all the company, and thus answers 'Inko, inko, inko, inko' (on these, on these, on these).

Makers and sellers of glass bangles number 10,435 and other dealers in glass and china ware 201. Women and men are about equally engaged in this occupation, but men are always employed in making them, and women in selling them. To make the bangles a slab of glass is pounded up, and a small quantity placed in a furnace. When it is heated to a liquid mass, it is taken out with an iron bar, and placed over an earthen cone to make a ring. It is then replaced in the furnace, taken out again and pressed further down on the cone, and this process is repeated till the ring is of the proper size. One seer of glass yields 200 churis, and a workman can turn out about 500 in a day. They are sold at 8 to 12 for a pice, but numbers are broken, and the seller has to bear the loss of all those broken while the purchaser is putting them on, and which often amounts to 30 per cent. The incessant bending over the furnace makes the Kachera go blind, and hence the proverb, 'When the kachera has a son, the rejoicings are held in the Kundera's (turner's) house.' For he will go blind and then he will find nothing else to do but turn the Kundera's lathei<sup>2</sup> In Burhanpur large glass globes are made, which are silvered inside with lead, and used as decorations. In Rehli there is a maker of glass images of Mahadeo. Another occupation returned in this group is that of buying and selling empty bottles. Rude glass vessels shaped like the bottles in which Italian wine is sold are also made for the purpose of bringing back water from the Ganges. These vessels were used before bottles were known, and the custom is still kept up.

Other bangles and ornaments.

These are usually made of lac, the lac being mixed with carth in the proportion of two to four to one, and painted various colours. Glass bangles are also sometimes covered with lac. A set of 14 churis is sold for 6 annas. Widows wear brass bangles and Marwaris have them made of bone, but these last are believed to be imported. Rosary, bead, and necklace makers and sellers number 9,487 persons as

<sup>&</sup>lt;sup>1</sup> Hoey's Monograph on the Trades of Lucknow, page 182.

<sup>2</sup>The description of making glass bangles is taken from the Central Provinces Monograph on Pottery and Glassware by Mr. Jowers.

against 11,001 in 1801. The principal occupations included in this group are those of the Patwa, the worker in silk braid and thread. He purchases silk and colours it himself. Kalabatu is lace made by winding very fine gold or silver wire round the thread, either imitation or real wire being used. The Patwa prepares silk strings for pyjamas and coats, armlers and other articles. The silk threads called 'rakhis' are much used on Rakshabandhan, when the Brahmans go round in the morning tying them on to everybody's wrists. The 'rakhi' is made of pieces of raw silk fibre twisted together, with a knot at one end and a loop at the other. It goes round the wrist and the knot is passed through the loop. Brahmans will tie the 'takki' round the wrist of a man of any caste on Rakshabandhan day, and fee doing so they are given a pice or two. Sisters also tie it round their brothers' wrists and are given a present. Other articles made by the Patra are the 'phonedil' for tying women's bair, either of silk or cotton, the 'jan-"Bra" of the thread which every man wears round his neck, if he cannot afford anything else, and the 'ganda' or whard's thread which is tied round the arm to exceptive an evil apirit after incontations have been said over it. Sacred threads are upually made by Brahmons; the knots in them vary in kind and number according at the threed blist a Brahman, alkshutriva, or a Vaisya.

1000 In this group is they included the manifur or pedlar. He sells needles. t e hagge sind gendah in Gemele Here an hill mengaphah basah an Hillan ina

ut a widow-marriage.

thread and other small articles, and beads of various sorts, and the spangles of giass or gold which women place on their forchends. The 'gurseli' is a neckiace of small glass beads which the bridegroom ties round the bride's neck Other hinds of beads are those of wood or coral commonly your en nesidaces by the Hindus, place beads worn by Mahomedan Fakirs, and the 'mish' or 'cudrossha' beads of Vaishnavite and Shivite devotces. Indication and powter jewellery makers and sellers number 1,040. there is included the Nagicasar, who makes buttons, bends, small boxes, paper recipling and other articles from the stones which are found in the bed of the Nerbudda river. There are reveral kinds of stones; the commonest one is of a blaich colour with dark lives, and takes a polish easily. Other stones are surmai or agate, of a brown colour, ghonga a chell stone, jasper, and the water stone, which is very transparent and has water inside. The stones are picked up in the bed of the river, no charge being made, and are cut into the shape required with a steel wire fixed to a bow. The stone is turned on a wheel. A pair of plates or a dozen buttons cost about two rupers. The other occupation included in this group is that of making the pewter rings, anklets and bracelets which are worn by the lower classes who cannot afford silver. Flower-garland makers and sellers number 1,380 persons as against 1,621 at last census. Malis are engaged in this occupation. They make the garlands which are used for presentation at entertainments, and they also supply the daily bunches of flowers which are requited as offerings for Mahadeo. The Malis also frequently keep garlands in the bazar, and when they see a well-to-do person they go up and put a garland round his neck, and expect a present of a pice or two. Women and men are

Harness and saddle-cloth makers and embroiderers number 651 persons. Women are employed in embroidering saddles. Saddlery and loom combs. trade in saddles is decaying as imported ones are commonly used. The best saddle-cloth is prepared in the Narsinghpur District.

about equally employed in this occupation.

613 persons are returned as loom and loom-comb makers and sellers. This is not a distinct industry. The wooden frames are made by carpenters either to order or at their own expense. The kanghi or wooden comb is made by Momins or other Mahomedans, and sometimes by the weavers themselves.

302. Ammunition, gunpowder, and fireworks makers and sellers number 036 persons. This occupation is combined with that of mending and selling guns, under which no persons are separately returned in the Central Provinces. It is carried on under license, and the shops are regularly inspected. The usual stock consists of powder, caps, shot, and sometimes cartridges and guns. With this business the making and selling of fireworks is combined. The principal fireworks made in the Central Provinces are anars, phatakas, and mehtabs. The Atashbaz, makes his own gunpowder with charcoal, sulphur, and saltpetre in the proportion of 10, 4, and 2 chhittaks for one seer of gunpowder. He adds to this some more sulphur, charcoal, and iron filings, and fills the hole in the shell with the mixture. Twenty-five anars are made from one seer of gunpowder and sell for two pice each, being about double the cost of manufacture. When the anar is set fire to, the flame shoots up to a considerable height. The meht ab is placed on the end of a stick, and gives a very bright glare. It is made of eight parts nitre, two parts sulphur, one and a half parts lime, and a half part tilli oil to prevent smoke. The phatakas or crackers are made with potash and other ingredients in the form of a ball, and when thrown down on the ground go off with a report. These are commonly used to celebrate the Diwali, and add a pleasant excitement to driving through the bazar at that time. Other fireworks are the mehtabi or rocket, and the chakri or wheel.

303. The total number of workers in wool comes to 14,736 as against 20,432 at last census. The decrease is thus nearly 28 per cent. It is common to all districts except Nagpur, where the numbers have increased from 1,617 to 1,828. It seems clear therefore that the industry is either declining, or that a number of persons have temporarily abandoned it owing to the decreased demand during the years of famine. The only article manufactured in the Central Provinces is the ordinary woollen blanket, but shawls and comforters are also imported and sold. Numdahs are prepared of unspun wool by Pinjaras. They are used for bedding and rugs, but most commonly for horse saddles. The occupation of preparing and weaving wool is in the Central Provinces combined with that of tending goats and sheep.

304. The total number of workers in silk is 23,034. In this industry there has been a large increase since last census. The districts in which it is principally practised are Nimar, Nagpur, Bhandara, and Chanda. Out of the whole number of persons returned 12,636 are from Nagpur. Chanda (1,371), Raipur (111), Bilaspur (114) and Sambalpur (1,109) are the principal tasar silk districts, and in these the return of silk workers is small. But it is not probable that the census return of persons engaged in the working of tasar silk is accurate, as it is a subsidiary industry and is combined with weaving cotton or with agriculture. In Mr. Dewar's monograph, which contains exhaustive information on the subject, it is stated that tasar-weaving does

<sup>1</sup> Hoey's Monograph on the Trades of Lucknow. The process is the same in the Central Provinces.

<sup>?</sup> Central Provinces Monograph on the Woollen Industries.

not flourish in the Central Provinces, because the weavers are unable to get cocoons, sericulture not being encouraged in Government forests. The cocoons are usually obtained from the forests of Zamindaris or Feudatory States. It is noticeable that 486 workers in silk are returned from Sonpur. The tasar-workers have now to keep some of the cocoons during the cold weather to breed from, and during the famine these were sold off at a loss. The price of the plain cloth is from 12 annas to Re. 1-8-0 per yard. The imported silk weaving industry seems on the other hand to be prospering. In Nagpur only borders of silk are woven on cotton cloths. The colour is nearly always red. In Bhandara handkerchiefs of pure silk are made with a yellow border. In Nimar pagris of pure silk are made besides borders, and silk thread is twisted by hand with fine silver wire and then woven either with silk or cotton, as a border to different kinds of cloths.

The cotton industry has undergone a very large decline since last census, the numbers returned having fallen from 617.168 The cotton industry. to 390,608 or by 37 per cent. It is well known that the cotton hand-weaving industry is rapidly declining under the adverse competition of the mills, and it may reasonably be assumed also that the successive failures of crops have at least temporarily produced a further decline by reducing the demand. But even so the decrease can hardly be so great as is indicated by the census figures. The explanations must, I think, lie in the fact that numbers of weavers have temporarily abandoned their occupation during the famine and had not resumed it when the census was taken, and they were, therefore, recorded as labourers. It is noticeable that all the village industries have declined proportionately to a much larger extent than the general population, but this is not the case with those carried on in towns. And the above explanation may, I think, be taken to account for a part of the decrease in all cases. It is of course certain that these trades must to a very large extent have fallen into abeyance during the famine, owing to the absence of a demand for their products; and this has to a certain extent been reflected in the census statistics. number of persons shown under cotton pressing and weaving mills is 18,370 as against 2,438 at last census: 11,146 of those are workers and the rest dependents. The number of mills in the Provinces is now fifty-one as against fourteen in 1891. Cotton-spinners have decreased by 56 per cent. and cottonweavers by 32 per cent. The enormous decrease among cotton-spinners bears out the opinion expressed in the Monograph on the Cotton Industries: 'Machine-made yarn has entirely driven out the hand-spun article; its superior fineness, greater 'evenness and cheaper price commend it to the weaver, though in point of 'strength and durability the hand-spun thread is often better. Spinning may be 'practised still as a pastime among the well-to-do, or as a household duty in a weaver's family in the remote villages of the mofassil, where the wife spins the 'yarn required by the husband; but as an industry it is now quite insignificant.' 2 In view of the importance of the decrease in the number of hand-weavers, the figures of one or two districts, where the difference was largest, were taken out over again; but no alteration in the results was obtained, and it seems, therefore, necessary to conclude that the decrease is correct, though some part of it may be only temporary.

<sup>&</sup>lt;sup>2</sup> The above information is taken from the Central Provinces Monograph on Silk Industries.

<sup>&</sup>lt;sup>2</sup> Central Provinces Monograph on Cotton Fabrics, page 3.

- Articles manufactured of apparel of the people—for men the dhoti and short coat, and for women the sari. Shirts and dupattas or shoulder-cloths, and caps are usually of English cloth, this being preferred because it is thinner and cheaper, and are sold ready made by the piece-goods dealers. The great difference in the dress of the women in the north and south used to be that the former wore lahangas and the latter saris. The sari is twisted round the hips, and then folded under them and secured at the back, while one end hangs loose and is brought over the shoulder, while the lahanga is simply a skirt hanging down nearly to the ankles and drawn in by a cord at the waist. But the wearing of lahangas has now to a great extent gone out of fashion, and the women of the northern districts have also taken to saris, which are much less graceful.
- The total number of persons engaged in cotton and miscellaneous dyeing is 12,337. The indigenous dyeing industry is on the decline. The three main branches of the profession in the Central Provinces are those of the Chhipa and Rangari, who dyes cloths in red, with ornamental patterns picked out in black and white; the Mahomedan Rangrez, who produces various colours chiefly by using the dye of the kusum or safflower tree; and the Nilgar, who dyes with indigo. Of these last there are The Chhipas formerly used the red dye obtained from the only a few. roots of the al plant or Indian mulberry, and this was cultivated as a crop. But it has been almost entirely supplanted by an imported chemical substance obtained from coal tar and manufactured in Baden, which is about 30 per cent. cheaper than the native dye. The ground of the cloth is usually red with patterns in black and white. The Chhipa prepares saris and also floor-cloths, bed-cloths, and mantles. In the case of indigo, the yarn or thread is generally dyed before being woven, with the exception of the cloths dyed for Government Police, Khandwa and Burhanpur are the chief centres of the indigo-dyeing industry, these being the only places where masonry vats are to be found. A constable's tunic costs two annas to dye, and his whole outfit seven annas. The Rangrez dyes with safflower, turmeric and myrobolans. Red shades are obtained from safflower, yellow from haldi or turmeric, green from a mixture of indigo and turmeric, purple from indigo and safflower, khaki from myrobolans and iron-filings, orange from turmeric and safflower, and badami from turmeric, and two wild plants, kachora and nagarmoti, the latter of which gives a scent. Cloths dyed badami are affected, when they can afford it, by Gosains and other devotees, who thus dwell literally in the odour of sanctity. Numerous shades of all these colours are produced by varying the proportions of the dyeing agents. A Rangrez dyed small pieces of cloth before me in about twenty colours during the course of two or three hours. Several of the dyes are, however, fugitive and will not stand washing.
  - 308. The trade of the Rangrez is rapidly being destroyed by the competition Decay of dyeing in saf- of cheap chemical dyes imported from Germany and sold in tins in the form of powder. The process of dyeing with these is absolutely simple and can be done by the people themselves. Their cost is only one-third to one-half of that of safflower dye, and though they are fugitive, this cheapness more than compensates for it in the estimation of the people, as the same cloth can be dyed two or three times over and a pleasing variety is thus obtained. The second part of the following statement will no

longer hold good: 'In dress and appearance, the contrast between the two races 'is striking; and on a gala day, when a southern crowd presents a mass of white 'clothing and enormous red turbans, the more northern people may be known by 'their costumes of mahua green, and their jaunty compactly twisted head-dress of 'white cloth.' The wearing of the green has gone out with the decay in the industry of the Rangrez.

Occupations returned under the group of miscellaneous drugs and dyes are the selling of vermilion, which is put on the parting of the hair; kunku, a red powder used for making marks on the forehead; missi, a black powder which is rubbed on the teeth, and geru or red ochre with which religious mendicants dye their clothes, and which is also rubbed on to oxen and other animals on the Diwali day.

310. Gold and silver wire-drawers and braid-makers number 1,968 persons.

These are nearly all returned from Burhanpur, which is the seat of the well-known gold and silver lace industry.

Women are also shown as working at this occupation, but they are not engaged in the wire-drawing, so they are probably employed in twisting the silk thread over the wire and sewing embroidery. Three parts of copper are mixed with 59 parts of pure silver, and the metal is made into a round ingot which is then covered with gold leaf. The amount of gold used is only one half to six per cent. on the weight of the silver; and yet from this, gold wire as thin as a man's hair is produced by forcing the silver bar through 80 holes of diminishing size in a steel plate, and the gold covering of the wire lasts as long as the cloth on which it is embroidered. Workers and dealers in gold, silver and precious stones number 55,395 as against 55,734 at last census, being a decrease of o 6 per cent. The goldsmith's remuneration is paid at so much per tola on the weight of the article made. For plain work in silver, as ordinary bracelets or necklets, he only gets one pice per tola and in gold one anna. For ordinary decorative work in the same ornaments double these rates are given, and for delicate ornaments, as bracelets, ear-rings, and hair-pins, he receives a rupee per tola for gold, and four annas for silver. But the Sonar usually supplements his earnings by mixing an alloy with the silver and gold which he uses for joining or mending purposes. Copper is mixed with gold and zinc with silver in the proportion of one-twelfth to oneeighth, and he charges for the full weight of the metal. The Sonars in Saugor and Burhanpur set precious stones. Ornamental work is done either by moulding or hammering. For moulding a basis of clay is first made and over this wax is laid in the shape of the ornament required. A second coating of clay is then placed over the top of the wax, and this is put in the fire so that the wax melts, leaving a cavity of the shape of the ornament. The melted metal is then poured into this and takes the shape of the cavity. The only occupations returned

under jewellery were selling pearls and coral. 412 persons were shown as washing for gold in earth or sand, men and women being in about equal numbers as actual workers. The districts from which most were returned are Jubbulpore 68, Balaghat 63, Bilaspur 104, Sambalpur 108, Sakti 73, and Bamra 92. Gold is found to a small extent in the Wainganga, Mahanadi, Ib and Jonk rivers. Gold is sacred among the Hindus, and gold ornaments are not worn below the waist. When a man is at the point of death a little gold, Ganges water, and a leaf of the Tulsi or basil plant are placed in his mouth, so that these sacred articles may accompany him to the other world. Gold dust and water is sometimes administered by native doctors in the last resort as a recuperative medicine.

Workers and dealers in brass, copper and bell-metal number 16,367 as against 17,961 at last census, or a decrease of 8.9 per Brass, copper, and bell-metal. 'There are two methods of manufacturing brassware; by hammering and casting. In the former process the sheet is first ' beaten and flattened with wooden mallets. Discs and rings are marked out on 'it with compasses according to the size and dimensions of the article to be made, ' most articles being made in sections. The pieces so marked out are cut and 'separated from the sheet with a pair of scissors or a chisel, and are then ham-' mered with a wooden mallet on a stone anvil until each piece assumes the ' required shape, when the hammer is used to make the sections exactly fit, after ' they have been heated and joined with solder. When cool a file is used to polish the ' joints.' The process of casting or moulding is of the same nature as in the case of gold. Brass is imported in sheets from Bombay. Copper utensils are not generally used in these Provinces, as the Hindus do not like cooking in vessels coated with tin, which is considered a Mahomedan custom. They are employed for storing water. Copper vessels are frequently imported from Poona and Cawnpore, but they are manufactured at Neri in the Chanda District. Pots made of brass with a copper rim are called 'Ganga Jumni' after the confluence of the dark water of the Jumna with the muddy stream of the Ganges, whose union they are supposed to symbolise. Bell-metal is an alloy made in Chanda of four parts copper to one part tin or tinfoil, and in Jubbulpore of one part of pewter to four of copper. Articles manufactured of brass are all sorts of eating and drinking vessels, water-pots, grain measures, bells, female ornaments, images of Hanuman, Ram, and Krishna, cones for the horns of bullocks, necklaces for them, and 'ghungrus' or hollow globes of bell metal with stones inside, which tinkle as they move. The brass-working industry is stated in the monograph to be declining under the competiton of factory-made goods from Poona, but the decrease in numbers is not greater proportionately than that of the The monograph gives the Saugor and Chanda Districts as general population. the principal centres of the industry, but the work of the Audhia Sonars of

<sup>&</sup>lt;sup>3</sup> Central Provinces Monograph on Brass and Copper Industries.

Mandla is perhaps the best known; there is a special method of working by which a peculiar polish is given to the metal, so that at a little distance it has almost the appearance of electro-plate. This is also done at Ratanpur.

- Workers in tin, zinc, quicksilver and lead number 1,483 persons as against 1,337 at last census or anincrease of 11 per cent. In this group is included the ordinary kalaiwala, who puts a tin coating on copper and brass vessels. He also purchases empty kerosine tins and the lining of packing cases, and makes tin lanterns, which he sells at from three to four annas each, either making burners himself or buying imported ones. kalaiwala or tingar also makes tinfoil. This is done by melting tin and letting it. flow out into hollows cut in a stone, about half a yard long, an inch wide, and half an inch deep. Thus long slabs of tin are obtained, and these are beaten out gradually until the requisite degree of thinness is obtained. Tinsel is made in a similar manner from a mixture of 78 tolas of tin and two tolas of copper. This is used for decorating the walls of houses and the tazias and other ornamental cars. Another occupation returned in this group is that of making leaden bullets. is sometimes done locally, but imported bullets are generally used. made of pewter and lead were formerly manufactured, but these have been supplanted by the imported glass ones.
- Workers and dealers in iron and hardware number 80,107 persons as against 89,271 at last census, being a decease of 10 per Iron and hardware. cent. There are two quite distinct branches of this occupation; the Agaria, who makes iron ore, and the Lohar, or worker in iron. Iron smelting is carried on in several districts, as Saugor, Jubbulpore, Mandla, Chanda, Raipur and Sambalpur. The return of mineral products shows the outturn of iron ore in 1900 as 2,377 tons, valued at Rs. 5,890. The rates of value returned vary, however, so greatly from district to district that they can hardly be reliable. Mr. Robertson writes as follows about the Sehora industry:- 'The wood charcoal employed for smelting the ore is taken under contract from the neighbouring Malguzari and Government forests. ' are about fifteen smelting furnaces, the greater part of the outturn of which is 'consumed in the local manufacture of agricultural implements and domestic 'utensils, but a small quantity is yearly exported to Benares and Mirzapore. the last year or two the industry has been placed under the control of the Forest Divisional Officer, and Mr. Hole has devoted considerable attention to it, and written several notes on the subject. But it is a decaying business, as it is 'impossible to compete with European iron, and there is little hope of the indus-'try reviving.' The Lohars prefer English iron as it is easier to work. Bohras generally import tin and iron, and in towns the Lohars sometimes work in preparing articles for them. The ordinary articles manufactured by the Lohar are pans, buckets, girdles, cans, chains, hinges and gratings, agricultural-implements as thoes and pickaxes, tyres of wheels, and nails. The Lohar buys old iron and

makes nails on his own account, and thus gets larger profit than by working on hire from the Bohras. In villages it is believed that the Lohar receives an annual contribution from the cultivators for executing all such repairs as may be required, but for new articles he is paid in the ordinary manner. Another occupation in this group is that of the Nalband or farrier. His rates for shoeing are eight annas for small ponies, twelve annas or one rupee for tonga ponies, and one and a half or two rupees for the ponies and horses of Europeans. In the last case a quarter sum paid goes to the sais as hak dalali. The Nalband usually buys the shoes from the Lohar and pays an anna each. Nails may cost another one or two annas.

314. Potters and pot and pipe-bowl makers and sellers number 51,567 persons, being a decrease of 111 per cent. on last census. Pottery. 'The potter is not particular as to the clay he uses, and ' does not go far afield to search for finer qualities, but digs it from the nearest place in the neighbourhood where he can obtain it free of cost. Clay is spoken ' of generally as of two kinds-(1) the red, (2) the black or kalimitti. Red clay is ' obtained near the base of hills, or on highlying land, generally intermixed with ' sand or moorum. The kalimitti on the other hand is obtained near towns in the ' beds of tanks, nalas, rivers or streamlets. For red clay the potter has simply to ' dig one or two feet below the surface, and as his needs extend he draws on the ' same shallow excavation for more. When the clay is thoroughly kneaded and ' ready for use, a lump of it is placed on the centre of the wheel. The potter 'seats himself in front of the wheel, and fixes his stick or "chakrait" into the ' slanting hole in its upper surface. With this stick the wheel is made to revolve ' very rapidly, and sufficient impetus is given to it to keep it in motion for several ' minutes. The potter then lays aside the stick, and with his hands moulds' the 'lump of clay into the shape required, stopping every now and then to give the wheel a fresh spin as it loses its momentum. When satisfied with the shape of ' his vessel, he separates it from the lump with a piece of string and places it on 'a bed of ashes to prevent its sticking to the ground. The wheel is either a ' circular disc cut out of a single piece of stone about a yard in diameter or an 'ordinary wooden wheel with two spokes forming two diameters at right angles. 'The rim is then thickened with the addition of a coating of mud strengthened ' with fibre.'1

The articles made by the potter are ordinary gharas used for storing and cooling water, and larger vessels for keeping grain, flour and vegetables, and surahis for keeping drinking water. In making these vessels salt and saltpetre are mixed with the clay to make them more porous and so increase their cooling capacity. Earthen eating and drinking vessels are made for the poorer classes, who cannot afford brass ones. Another very useful article usually made is the small saucer

<sup>&</sup>lt;sup>1</sup>Central Provinces Monograph on Pottery and Glassware, page 4.

used for lamps in open-air illuminations. The potter though impure is often addressed as Prajapati, 'the Creator,' in accordance with the well-known analogy:—

- ' For I remember stopping by the way
- 'To watch a potter thumping his wet clay,
  - ' And with its all obliterated tongue
- 'It murmured "Gently, brother, gently, pray!"
- ' And has not such a story from of old
- 'Down man's successive generations roll'd,
  - ' Of such a clod of saturated earth
- ' Cast by the Maker into human mould?'
- 315. Carpenters and plough and agricultural implements makers number 50,642, being a decrease of 14 per cent. since 1891.

  Carpenters.

  Timber and bamboo agents and dealers (3.420), who are

Timber and bamboo agents and dealers (3,420), who are included in this sub-order, have increased by 28 per cent., probably on account of the exploitation of Zamindari forests. In large towns there are master carpenters who take contracts and supply furniture for Government and for Europeans and rich native gentlemen; besides these, there is the journeyman carpenter of the town, who works by the day either in the employment of a master carpenter, or on his own account; and lastly there is the village carpenter. A good journeyman carpenter in a town may get 12 annas or Re. 1 a day, but the village carpenter if he comes to the towns for employment will only get 5 or 6 annas. Carpentering is not generally a village industry in the Central Provinces; the largest numbers of workers at this trade are found in the districts where there are large towns, and in rural districts there are only a few hundred. Chhattisgarh is especially deficient in this respect. The ordinary articles made by the carpenter are wooden seats, cots, wheels, boxes, shutters, wooden measures for grain, bowls for religious mendicants, levers for drawing up well water, Persian wheels, ploughs and harrows.

316. Makers and sellers of baskets, fans, mats, screens, brooms, &c., number

65,712 as against 79,283 at last census, being a decrease
of 17 per cent. Women and men are about equally
employed in this industry. One of the principal occupations included in this
group is the making of matting. Two kinds of matting are made, the first and
most expensive being from the outer smooth part of the bamboo, and the second
from the inner part. Figures reported from Jubbulpore are as follows:—
Twenty-five bamboos cost 12 annas; in several districts the rate is much
lower, being 4 to 6 annas. These will supply material for 10 square feet of matting of the first class, together with 175 square feet of the second class.
The former sells at Rs. 3 per 100 square feet, and the latter at Re. 1-4-0.
The making of the matting is two days' work for two men, and the earnings work
out at 7 annas a day. Women and children are usually employed in me

baskets, fans and other articles, such as are required in every native household. The profit on these is much less and comes to about 2 annas a day. Special articles shown as prepared are the dowri or basket for cleaning rice,—these are double, an ordinary basket outside and matting inside to prevent the grain escaping, and are used for washing rice in rivers; ordinary baskets of various sizes, chunka being a very small basket, tokni a larger one, and tokna a very large one; ihampi, a round basket with a cover for keeping clothes; supa, a winnowing fan, chalni a bamboo sieve, bilehra a little basket with a top, for keeping or carrying about betel-leaf; tipanna, a round basket in which girls keep their dolls; khunkhuna, a rattle, a little round basket with stones inside; bansuri, a flute made of hollow bamboo, and walking sticks made of bamboo with the handle formed from the curve at the root. Matting is also made from the leaves of the date palm. This is softer than bamboo-matting and can be folded up and is sometimes carried about and used for a bed. Masni, or grass-matting, is also made and sometimes used for bedding. Brooms are also made of date leaves. These are used by every one except sweepers, as no one else will consent to use a bamboo brush in case he might be mistaken for a sweeper. Kuchbandhias are so called because they make brooms for brushing the threads on the warp. In this group are also included the collecting of datons or tooth-sticks, which are simply small branches about the size of a pencil broken off the tree and sold in bundles, and the making of leaf plates. This last occupation is principally followed by women, 3,588 being shown as working at it as against 538 men. These are generally madefrom the leaves of the palas or banyan tree, five or six leaves being used for a plate and joined with little pegs made from the covering of the maize stalk.

317. Collectors and sellers of forest produce number 6,829 persons asagainst 7,554 at last census, being a decrease of 10 per Miscellaneous forest produce. cent. The principal occupations included in this group. are the collection and sale of lac, wax, myrobolans, gum, catechu, mahua seeds, honey, and various fruits and roots. Catechu is eaten with betel-leaf. seeds are used for making oil. Another article mentioned is birchun, a powdermade of dried plums, and eaten with salt and water. The fibre of the palas tree is employed for tying together the beams and poles of houses in villages. Lac is used for colouring toys and bangles and for dyeing purposes. Silk thread is generally dyed with it, and in Mandla white wool is dyed with lac by the blanket makers, who ornament their blankets with a stripe or two of red on the edges. In Raipur the Chamars use it for colouring the fine leather from which the upper parts of shoes are made. It is also largely exported. The following description of the lac insect may be quoted from the Dictionary of Economic Products:—'Lac is the resinous incrustation formed on the bark of the twigs. 'through the action of the lac insect. When the larvæ or grubs of the coccus lacca 'escape from their eggs, they crawl about in search of fresh sappy twigs, 'satisfied they become fixed and form a sort of cocoon by excreting a resinous

'substance. For about two and a half months the insects remain in their cocoons in 'the lethargic state, but structural changes have been accomplished by which they 'have reached the mature or imago condition. The male escapes from its cocoon 'by backing out at the central opening. The female has also become mature, but 'since it is destined to remain in its present position, it renews activity and com-'mences to throw up around itself a more perfect coating of resin until its body be-'comes thoroughly encrusted. It is supposed that there are about 5,000 females 'for one male. When the male escapes from the cocoon it at once commences 'to crawl over the females. The female after depositing her eggs below her body 'begins to construct cells round each, with as much precision as the bee forms its 'comb. The coccus lacca penetrates the bark of the twig with its proboscis until 'it reaches the sapwood. From there it sucks up its nourishment and transforms 'the sap into the resinous incrustation—lac—which it forms round itself. As time advances further changes are visible; the body of the female enlarges considerably 'and becomes brilliantly coloured. The red colour is due to the formation of a 'substance intended as food for the offspring. The eggs germinate below, 'and the larvæ, eating their way through the body of the mother, repeat this 'strange history.'

318. Scent makers and sellers number 829 persons. Scent, however, is not made in the Central Provinces, but imported from Northern Scent. Itinerant vendors come from there and retail it in the large towns. Gulab pani or rose-water and phulel or scented tilli-oil are the kinds in most demand. The price varies greatly with the strength. Some scent is so strong that clothes once sprinkled with it do not lose their perfume even after washing. But this kind is fortunately very expensive and is seldom sold in the Central Provinces. Scent is manufactured by distillation from the flowers in the same way as country liquor. Other occupations included in this group are the selling of the little black sticks of incense which are set up and burnt at the time of taking food, and in temples. They are composed of numerous ingredients, among others resin, sandal-wood, gum, charcoal, and extracts from various plants, and when set fire burn slowly away, giving out what is to the Hindus a gratifying, but to others a somewhat sickly, scent. The selling of sandal-wood oil, which is used for putting on the hair and for itch, and of musk, which is sometimes used as a medicine in the last resort, are also returned. Retailers of antimony or surma used for blackening the eyes number 268 persons including dependents.

319. Boot, shoe, and sandal makers number 96,168 persons. The ordinary articles prepared by the Chamar are common shoes of red or yellow covered leather, with strips sewn across them.

They are sold for eight annas a pair, which gives a profit of four annas on the making. Other articles are the leather ropes used for raising and lowering motes,

nent shall know the truth.

eck ropes of leather for bullocks, dholaks or hollow cylindrical wooden drums overed with leather, leathern sieves, *motes* and saddles. The use of leathern ags for storing ghee has now been discarded in favour of empty kerosine tins.

detail. There is a noticeable variation in sub-order Law, which has increased from 4,422 to 5,716 persons, or by 29 er cent. This includes 196 barristers, advocates and pleaders, 711 law agents nd mukhtyars, and 872 petition-writers, touts, &c. Under Medicine there is an acrease of 8 per cent. This sub-order includes 1,427 practitioners without iploma, 1,159 of these being men and 268 women. Women do cupping and lso prescribe medicines for small children. Midwives number 2,611. 9 persons re returned as thieves or receivers of stolen goods. The apparently ingenuous lature of these entries is, I understand, to be explained by the fact that the numerators in such cases are police constables, who are determined that Govern-

#### SUBSIDIARY TABLE I .- General distribution by Occupation.

0				rage on POPULA- ON.	EACH OF	STAGE IN EDER AND ORDER.	ACTUAL	NTAGE OF WORKERS LOYED.	DEPEN	NTAGE OF DENTS TO WORKERS
Ord	er and Sub-order.		Persons support- ed.	Actual workers.	Aetual workers.	Depen- dents.	Cities.	Rural.	Cities.	Rural.
	The same of the sa		2	3	4	5	6	7	8	9
2 Service	ervice of the State of Local and Municip recycle	eal Boshes		0.1  0.5	38·2 40·0 50·2	61.8 60.0 48.8	28:4 37:2 0:4	71.6 62.8 99.6	191'1 181'3 281'1	151'2 130'3 99'6
•	stration .			0.6	.16.2	53.8	8.6	91.4	193.1	110.4
Schooler 4 Army 5 Navya	nd Marine	•••	01		59.6	40.4	923	.77	67.9	63.6
Oider II Defens	e	•••	0.1		20.6	40.4		77	679	63.6
Sabertder 6 Civil o	Steers . g efficers .	•••	0.1	*** **********************************	40.3	59'7	1'4	98 6	100.0	149.2
Onter III Service	of Native and Foreign	States	0.1	•••	:40.3	59'7	1.4	<b>6</b> 8.6	100.2	149'2
	steeding and dealing of and case of Ampinic	•••	2.7	1.0	70°2	29°8 62 1	0.7 20 0	99°3	66·5 289 9	42 5 111'4
Order IV Provision	on and care of Animate	·•·	2.2	1.0	600	30.1	08	99:2	849	42'7
n 11 Agricu n 12 Growth	dders and Tenants (), ltural labour (of special products ltural transang and so ts.	  baa awsis squ	47.6 22.3 0.2 0.2	30.7 16.5 0.3 0.1	64°6 74°3 69°3 44°6	35'4 25'7 30 7 55'3	6.3 0.3 0.3	99'7 99 7 96 1 93 7	85 5 50 2 97.6 211.6	54'6 34'9 42'2 116'6
Order V Agricul	lure .	٠	703 i	47'5	67.6	32.4	oβ	99'7	80.0	47'7
. 15 Non-de	d not domestic services mestic entertainment	•	21	1'4	63.3	36·7 68·7	9°0	20.3	92'7	54'7 171'5
••	d, Homehold and Sami	 Services	2'3	1.2	63.6	33'3	10.0	80,1	51.2	53.7
Sub-erder 17 Animal	food		1'3	0.0	66.6	33.4 32.1	4 6 6 9	95'4 93'1	39.9	50·7 44·7
	rink and Stimulants	:in(*		0.6	61.5	38.8	6.3	93 7	91'9 88'5	68·3
Sub-order 20 Lightin		***	49 02 10	01	64.8	35'2	6.1	32.8 32.8	52.9 55.8	35.1 20.1
Order VIII Light, I		•••	1.3	- 09	75'9	257	4.4	95.6	57.5	34'2
	g materials es in building	•••	0,1	0.5	68.5	31.2	7'9 23.3	26.7 92.1	81.2	42.0 57.1
Order IX Buildin	gs	•	0'4	0'2	64.5	35.8	183	S1 7	72;9	51,9
,, 25 Carts,	v and Tramway Plant Carriages, &c nd Boits	 			45°9 50°6 02 0	54°1 49°4 38°0	70.5 56.3	29.5 43.7 100.0	133.6 112.0	78.3 61.0
Order X Vehiele	s and Vessels			-:-	46.6	53'4	68.3	31.4	131 8	78:2
29 Watch 30 Carvin, 31 Toysa 32 Music:	and Prints  es, Clocks, and Scientif  and Engraving  nd Curiosities  and Musical Instrument  s, Necklaces, Beads, Sa	 s		   	47 2 39 6 45 4 45 9 63 4 50 6 62 7	52 8 60·4 54·6 54·1 36·6 49 4 37 3	1'3 60:3 72:7 2'9 29 8 1'9	98·7 29·7 27·3 97·1 70·2 99·1 90·0	50°0 179°9 150°0  48 5 41 1 88 6	112.7 110.4 40.7 121.2 61.7 91.7
" 34 Furnity " 35 Harnes " 36 Tools:					54'1 55'0 57'7 55'4	45'9 45'7 42'3 44'6	44 <sup>-2</sup> 6 2 12·6	55 8 93 8 87 4	80.6 71.7 178.6	84 S 82 6 73 6 66 3
,	mentary Requirements	•••	.3	.2	60.1	39.9	28.5	71.2	1032	60.8
" 39 Sills " 40 Cotton	emp, Flax, Coir, &c.	···	1 2 4.2 1	 2.0 	66.7 66.6 67.9 71.1	33'3 33'4 32'1 28'9 40 6	5.9 28.5 8.2 7.5 18.3	94'1 71'5 91'8 92 5 81'7	56 8 64.8 67.5 55.0 87.8	49'3 44'2 45'4 39'4
,	e Fabrics and Dress		<del></del>	3.5	59 <sup>-</sup> 4	33'3	9.9	A 1 13	ا	<del></del>

### SUBSIDIARY TABLE I.—General distribution by Occupation—(Concld.)

		,		PERCENT TOTAL 1	POPULA-	PERCEN EACH OR SUB-O			TAGE OF WORKERS	DEPEND	TAGE OF ENTS TO WORKERS.
	Order and Sub-order.			Persons support- ed.	Actual workers.	Aetual workers.	Depen- dents.	Cities	Rural.	Cities.	Rurat.
	I			2	3	4	5	6	7	8	9
,, 44 ,, 45	Gold, Silver and Precious S Brass, Copper, and Bell-me Fin, Zinc, Quicksilver and Iron and Steel	tal	•••	'S '2 8	'2 '1 	44°1 47°4 49°1 61°6	55'9 52 6 50'9 38'4	11'3 77'5 38'3 2'5	88·7 22 5 61·7 97 5	154 <sup>.</sup> 6 17 <sup>.</sup> 0 151 5 141 <sup>.</sup> 8	122.6 106.1 59.8
Order XIII N	Metals and Precious Stones	•••	•••	1,2	•8	53'9	46'1	5.8	94.3	153'1	81.0
	Glass and China ware Earthen and Stone ware	•••	•••			41.6 68.6	58:4 31:4	92.1 3.6	7 <sup>.</sup> 9 96 <sup>.</sup> 4	129'2 52'1	271'4 45'3
Order XIV	Glass, Earthen and Stone	ware	•••	.6	'4	68 6	31.4	3.8	94.2	55'7	45'4
	Wood and Bamboos Canework, Matting and Le	 aves, &e.	:	1	.3 .5	56.3 72.3	44'7	8·2	91·8 94 9	1184 494	73°9 38°4
Order XV	Wood, Cane and Leaves, &	če.	•••	1.3	8.	65 1	34'9	6.3	93.7	79'3	21.2
	Gums, Wax, Resin and produce		orest	1		67.8	32.2	2.6 14.4	97 <sup>-</sup> 4 85 <sup>-</sup> 6	59 3 118 8	47'2 65 8
	Drugs, Dyes, Pigments, &c	2.	•••			57'3	35'8	6.3		103.2	52.2
	Drugs, Gums, Dyes, &e. Leather, Horn and Bones	•••	•••			62.2	37.8	41	937	107'5	58.7
Order XVII		•••	••	<u> </u>	.9	47.7	52'3	4.3	959	107'5	58.7
Sub-order 54	Money and Seurines.	***	•••		.3	53.8	46.2	20'4	79'4	125'1	105'2
" 56	General Nerchandise Dealingsunspecified Middleren, Brokers and A	33. ts	···	1		59°0 49'3	41.0 20.2	49'4 14'1 268	50.6 85.9 73.2	67.9 166.9 145.2	53°5 87°1
Order XVIII	Comperce .	7 <sup>/</sup> •• /		8	.4	48.7	21.3	20.8	79.2.	129'4	988
., 59	Railvay		•••	4	'1 '3	41.5 60.0	58·8 39·1 47 <b>·</b> 6	28'9 98	71·1 91·2	192'3 133'8	121'7 56'5 90'4
,, 60 ,, 61 ,, 62	Water Messages Storage and Weighing	··.\	•••	"I "2		50'4 47'4 59'5	52.6 40.2	31.8	82.8 68.2	238·6 77·5	84.3 63.6
Order XIX	Transport and Storage	}	•••	.8	.5	55.0	44'4	17.8	82.3	131'4	68.6
Sub-order 63 ,, 64 ,, 65 ,, 66 ,, 67 ,, 68	F reation L rature LMA ine EnA being 3.0 Survey	.ye)  	• • • • • • • • • • • • • • • • • • • •	1	  	59°1 48°4 41°6 32°8 47°2 44°6	40'9 51'6 58'4 67'2 52'8 55'4	58 15:9 5:7 31:6 21:4 21:1	94°2 84°1 94°3 68°4 78°6 78°9	121'5 159'5 218'2 187'8 168 6 234'2	660 95:5 135:2 211:8 96:2 94:5
,, 70	Pictorial Art and Sculptur	е,	•••		***	59 2	40°0 40°8	20'2	79.8	137.3	51.3
,, 71 Order XX	Music, Acting and Daneir	-	:	[	.5	55'9	35'4 44'1	9.7	30.3 	141'0	21.8
Sub-order 72	Learned and Artistic Profe	•••	•••			63.4 63.5	36·6 36·5	08 172	99'2	20°0 62°1	26.3 24.3
73 Order XXI	Games and Exhibitions	•••	•••	i —	···	63.4	36.6	8.1	919	69.8	564
Sub-order 74	Earthwork, &c.	•••	••	. 6	.4	68.8	31.5	79	21.0	65.0	43.8
" 75 Order XXII	General labour . Earthwork and General I		••	28	1.0	70.7	29.3	6.4	93.6	68.4	39'5
Sub-order 76	Indefinite	avour	••	1	2'4	58.0	41'1	17'1	93'4	882	65'9
" 77	Disreputable	•••	••			60.3	39.7	43'9	56.1	58.8	71'1
	Indefinite and Disreputab	_				60.2	39 8,	41°5	58.5	59'9	70'4 44'S
3ub-order 78	Property and alms At the public charge	•••			8.	68·5 67·5	31.2 32.5	28.3	91.8	572 566	36.0
Order XXIV	îndependent	••	•	1'3	9	1	31.6	12.1	87'9	57.0	44.5
		· Total		100'0	66.7	66.7	33.3	2.6	97'4	87.7	48.9

## SUBSIDIARY TABLE II.—Distribution of the Agricultural Population by Natural Divisions and Districts.

					Percentage	PERCENTAGE TURAL POPE	on Agricul- ULATION OF—
. Natu	tral Divisions and Districts.		Total population.	Population supported by Agriculture.	of Agricultural Population to District Population.		Dependents.
Saugor Damoh	••• •••	•••	471,046 285,326	306,85 <b>8</b> 190,999	66.9 62.1	71.3 4.0	28·7 26·0
	Total Vindhyan Districts	s	756,372	497,857	65.8	72.3	27.7
Jubbulpore Narsinghpur Hoshangabad Makrai	··· ··· ··· ··· ··· ··· ··· ··· ··· ··	•••	680,585 313,951 449,165 13,035	423,396 193,303 275,855 8,806	. 62·2 61·6 61·4 67·6	67.4 67.5 70.0 71.6	32 6 32 5 30 0 28 4
	Total Nerbudda Division	•••	1,456,736	901,360	61.0	68.3	31.8
Nimar Betul Chhindwara Seoni Mandla		 	327,035 285,363 407,927 327,709 317,250	220,812 198,692 292,180 230,684 264,090	·67·5 69·6 71·6 70·4 83·2	69.7 69.7 69.7	30°3 26'4 32'7 30'5 30'0
•	Total Satpura Division	•••	1,338,249	985,646	73.7	69.8	30'2
Nagpur Bhandara Wardha Balaghat	··· ··· ··· ··· ··· ··· ··· ··· ··· ··	•••	751,844 663,062 385,103 326,521	437,981 477,083 288,550 234,162	58'3 72'0 74'9 71'7	73'5 72'1 74'4 69'1	26·5 27·9 25·6 30·9
•	Total Nagpur Division	•••	2,126,530	1,437,776	67:6	72.2	27.5
Chanda Raipur Bilaspar		•••	601,533 1,440,556 1,012,972	421,124 1,149,178 854,554	70°0 79'8 84'4	66.0 60.1	28·9 34·0 30·7
	Total Chhattisgarh Division	•••	2,453,528	2,003,732	81.4	67:4	32.6
Bastar Kanker Nandgaon Khairagarh Chhuikhadan Kawardha Sakti	400 10	    	306,501 103,536 126,365 137,554 26,368 57,474 22,301	256,926 81,039 87,859 108,245 17,595 43,788 18,320	83 <sup>.</sup> 8 7 <sup>8</sup> .3 69 5 7 <sup>8.</sup> 7 66.7 76 <sup>.</sup> 2 82 <sup>.</sup> 1	59'6 70'7 68'1 69'6 60'6 66'6 64'8	40'4 29'3 31'9 30'4 39'4 33'4 35'2
Т	Cotal Chhattisgarh Feudatories	•••	473,598	356,846	75'3	68.4	31.6
Sambalpur Raigarh Sarangarh Bamra Rairakhol Sonpur Patna Kalahandi		•••	829,698 174,929 79,900 123,378 26,888 169,877 277,748 350,529	645,030 140,111 64,336 92,095 19,458 126,338 200,238 264,584	77.7 80.1 80.5 74.6 72.4 74.4 72.1 75.5	65.0 57.5 55.2 42.5 66.7 66.0 65.8 62.6	35'0 42'5 44'8 57'5 33'3 34'0 34'2 37'4
	Total Oriya Feudatories	•••	1,203,249	907,100	754		39.5
	TOTAL CENTRAL PROVINCES	- •••	11,873,029	8,634,269	72.7	67.7	32.3

•							•									
XXIV.—Independent.	193	174	194	101	77	159.	215	201	263	98	119	178	168	219	137	96
XXIII.—Indefinite and discoupations	M	:	<b>H</b>	:	:	:	:	ო	¢1	:	:	₩	· cì	, 15	່ ເວ	94
XXII.—Earthwork and general labour.	171	239	439	131	873	373	T.	293	361	116	S65	514	304	304	190	138
XXI.—Sport.	cì	:	H	က	C1	¢1	:	4	I	က	<b>,</b>	4	11	9	9	n
XXLearned and artis- tic professions.	190	175	161	8	123	1,19	172	277	611	<b>\$</b>	7.8	147	130	0ů1	SS	26
XIX.—Transport and	101	78	189	127	11	127	75	118	56	5	133	93	12	181	7	35
XVIII.—Commerce.	133	115	103	36	S	g	89	103	203	111	12	110	112	175	36	100
XVII.—Leather.	253	334	175	65	102	190	141	248	8	102	55	150	ζ,	83	જુ	ξ,
XVI.—Drugs, gums, dyes &c.		#	6	ຕ	CI	Ξ.	o	01	-;-	တ		တ	ដូ	SI	,	9
XVWood, cane and	214	214	192	ठ	101	171	265	195	118	133	25	139	136	641	178	2
XIV.—Glass, earthen, and stone ware.	100	103	130	47	-8	. 93	16	16	55	55	33	62	.g	ð	7	ć,
XIII.—Metals and pre- cious stones.	204	143	151	132	173	191	504	179	Sic	176	141	182	135	161	161	220
soindri elitzeTL,IIX seestb bas	347	286	411	246	423	356	859	419	219	288	414	469	470	1,150	814	800
XI.—Supplementary re- quirements.	26	31	99	23	33	53	8	64.	43	7.7	. 27	6	#	53	ខ្ព	# (
XVehicles and vessels.	H	:	Ŋ	:	:		:	6	2	:	:	4	:	35	:	:·
.zgnibling—.XI	64	48	103	8	35	૭	17	62	89	क्ष	4	49	523	81	29	#
VIII.—Light, firing and forage.	229	298	356	78	154	246	449	421	241	287	. 120	303	14	87	9	43
bns drink , 600d.—.IIV stimulants.	586	550	490	237	322	455	546	557	408	461	370	470	428	571	693	216
VI.—Petsonal, household and sanitary services.	435	384	428	84	225	340	487	442	151	119	184	286	233	327	169	164
V.—Agriculture.	6,200	6,358	5,999	7,989	6,767	6,518	5,930	5,842	6,517	6,712	6,844	6,351	7,378	5,622	6,702	7,014
VIV.—Provision and care	314	336	222	335	273	284	226	300	234	250	319	271	114	204	298	182
suffice of Native Series.	. :	· :	:	:	•:	: `.	:·	4	:	:	:	H	:		 :	:
II.—Defence,	. 43	 :	55	:	:	36	:	•	<b>H</b>	:	:	:	:	41	· :	:
.noistratinimbA—.I	160	100	124	162	121	134	146	174	149	199	78	146	164	217	166	155
tate.	•	:	:	•	:	'isjon.	:	:	:	-:	<u>.</u>	sion.	:	•:	-;-	i
District or State.	Districts.	Damoh	Jubbulpore	Mandla	Seoni	subbulpore Division.	Narsinghpur	Hoshangabad	Nimar	Betul	Chhindwara	Nerbudda Division.	Wardha	Nagpur	Chanda	Bhand 1ra

90	149	110	99	101	105	=		22.2	31	33	311	118	136	170	73	5,4	117	89	7.	113	36	45	77	131
:	6	••	<del>د</del>	:	cı .	7		:	-	:	<b>H</b>	:	:	6	. :	n	eı	-	:	:	:	:	-	-
299	. 692	23:4	220	332	**	330		496	375	545	846	116	1,163	232	442	96	SS	671	435	52	238	429	35.	334
<u>е</u>	9	ဖ	2/3		*	+		0	-	6	^	8	13	, rs	:	G	61	<u>:</u>	4	:	C1	7	4	4
=	115	8	3	ry G	SS	112		11.4	13	17	7.7	98	92	103	127	101	92	8	38	20	23	2.5	\$	66
43	8:4	55	6	ž	50	8.4		r)	8	33	110	120	17	50	172	72	61	102	121	117	0	5,8	7.5	833
÷	2	÷	37	33	ව	83		4	<del>.</del>	57	22	4	49	49	22	36	36	27	#	39	36	25	33	75
89	73	63	57	용	S	105		oi ÷	*	83	78	8	135	83	S2	33	10	15	29	82	33	91	36	93
Ξ	13	13	80	4	=	=		:	0	8	מי	લ	:	çi	:	7	7	37	113	တ	vs	7	=	2
611	149	<del>6</del>	ις.	62	25	12.1		474	37	75	53	55	So	36	153	130	52	161	321	89	ගි	3	73	911
37	<del></del>	33	37	47	Ć.	53		259	88	So	38	6	99	35	2	ę,	4	50	98	£9.	144	7.4	71	26
171	189	121	93	125	115	159		138	136	151	138	123	114	88	&	12)	71	156	143	101	87	901	116	1,51
508	819	381	221	481	357	504		131	367	353	475	238	373	392	Sı	356	122	389	494	703	951	1,001	582	518
ਲ	ਲੋ.	33	χ.	Ę	28	36		25	7	8	50	46	g	23	٥	90	81	91	0)	46	17	16	23	34
:	<u>o</u> .	-	-	:	<b>-</b>	**		:	ei	:	:	6	:	:	:	:	:	61	:	и	-	:	1	4
18	4	1.2	99	2	81	9,		:	6	7	13	25	eı	χ.	S.	13	27	<u>۾</u> .	52	17	2	9	14	36
65	9	33	ä	67	<del>\$</del>	137		420	15	127	33	S	16	47	હ	43	44	25	52	611	81	2	46	122
551	019	÷	305	504	415	487		220	312	457	483	415	572	929	192	41:4	453	357	386	704	609	430	463	483
157	219	193	143	189	177	2/12		182	86	149	5	296	236	238	8	217	231	210	234	202	218	94	170	230
6,955	909'9	7,613	8,179	7,629	7,792	6,936		6,251	8,087	. 7,146	6,400	7,371	5,923	996'9	2,976	7,526	7,761	7,015	6,932	7,329	7,038	7,391	7,333	7,003
216	208	365	257	145	276	258		206	306	683	552	498	750	653	238	484	290	449	305	66	172	157	331	270
:	:	:	:	H	:	:		33	. 37	18	75	58	೩	79	52	35	34	. 83	97	S	41	45	48	8
:	F	9	:	7	4	01		:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	:	8
1.50	176	113	201	96	901	138		19	뚕	96	143	113	140	134	110	163	159	ŧ	8	g	108		8,	130
Balaghat	Nagpur Division	Raipur	Bilaspur	Sambalpur	Chhattisgarh Divi-	British Districts	States.	Malcrai	Bastar	Kanker	Nandgaon	Khairagarh	Chhuikhadan	Kawardha	Sakti	Raigarh '	Sarangarlı	Вашта	Rairakhol	Sonpur	Patna	Kalahandi	Feudatory States	Central Provinces

SUBSIDIARY TABLE IV.—Percentages of males and females by groups of Occupations in which females are largely employed as actual workers.

	Barisa I	districts.	Feudatos	V STATES.	CENTEAL	Pravinkas.
. Occupation.	Percentage of males,	Percentage of females.	Percentage of males.	Percentage of females,	Percentage of males.	Percentage of females.
6. Village watchmen and headmen not being agriculturists.	83.0	19'0	72.7	27.3	St'o	190
13. Herdsmen	77'1	22.0	76.4	3,76	76.0	5]:
14. Small stoch breeders and dealers	79'3	27.7	22.1	44'9	700	32,0
17. Malguzara	6148	38:2	6212	37.8	619	<b>35 1</b>
18. Thekadars and lessees of villages	28.5	41'8,	56.8	43'2	576	474
19. Malik-mal:buzas and muafidar tenants	54.0	454	50.5	436	546	15'4
20, Absolute occupancy tenants	53'3	467	864	13.0	5373	457
21. Occupancy tenants	23.1	46'9	. 57 4	42:6	Stro.	450
22. Ordinary tenants	527	47'3	53'7	46.3	238	477
23. Village service tenants	48.4	51.6	56.4	43'6	50.7	49'3'
24. Sub-tenants, partners or lessees in cultivation of holdings.	55'4	43.0	56.2	43°S	55°4	44.0
25. Tenants unspecified	45'4.	54.6	22,0	45'0	20,1	45'9
26. Muafi khairati tenants	57.4	42.6	20.3	29.7	S7`5	42.2
27. Government ryots	25.3	47.7		}	52'3	477
28. Farm servants	ე5:≘	21.8	85.3	14'7	79'3	20'7
29. Field labourers	33'7	66.3	30.3	69'7	33'3	667
31. Fruit and vegetable growers	58.7	41.3	49'5	20.2	56.5	. 438
38 Indoor zervants	2≎.≎	47.8	51'4	48 <sup>.</sup> 6	25.1	47'9'
39, Washermen	48.6	51.4	45'3	· 54'7	4812	21.8
40. Water earriers	- 35'3	64.7	12.2	87.2	31.8.	68.5
44. Sanitary Inspectors, &c., sweepers, dust and sweeping contractors.	45.6	54.4	17'4	82.6	42'1	579
46. Cow and buffalo keepers, and milk and butter sellers and ghee sellers.	39'7	Go-3	24 <b>.</b> 2	75'5	36 <sup>.</sup> 9	63,1
47. Fishermen and fish curers and fish dealers	66 <sup>.</sup> \$	34'5	б2-т	37'9	65.3	34'7
50. Flour grinders	7'0	53,0	12'0	68 <b>.</b> 0	72	92.8
51. Grain and pulse dealers	ნი∙ი•	40'0	22.1	44'9	\$9 <b>*</b> 3	40'7
52. Grain parchers	22.1	77'9	27.6	72:4	23.7	76.3
54. Oil pressers and scilers	44'2	55.8	37'4	62:6	43.0	27.0
55. Rice pounders and huskers	2.1	. 94'9	3.0	970	3.6	964
57. Vegetable and fruit sellers	44'6	55'4,	33'7	66.3	43'5	56.2

SUBSIDIARY TABLE IV.—Percentages of males and females by groups of Occupations in which females are largely employed as actual workers.—(Concld.)

	BRITISH I	DISTRICTS.	FEUDATOR	ry States.	CENTRAL F	PROVINCES.
Occupation.				· · · · · · · · · · · · · · · · · · ·		
	Percentage of males.	Percentage of females.	Percentage of males.	Percentage of females,	Percentage of males.	Percentage of females.
58. Cardamom, betel-leaf and areca nut sellers	49°3	50.7	. 32.1	67'9	48.3	51'7
59. Grocers and general condiment dealers	66.2	33'5	64.7	35'3	66:4	33.6
61. Salt makers and sellers	50°4	49.6	40.7	59'3	48· <del>7</del>	21,3
<ol> <li>63. Distilleries and wine and spirit distillers and sellers and toddy drawers and sellers.</li> </ol>	73.1	26.0	57.1	, 429 ·	6 <b>7</b> :7	3 <sup>2</sup> '3
66. Pressers and sellers of vegetable oil for lighting.	48 6	51.4	44.0	56.0	48.2	51.2
69. Hay grass and fodder sellers	41.0	39.0	<b>43</b> .8	56.1	41'1	58.9
70. Firewood, charcoal and cowdung sellers	37.7	62.3	3º <sup>-</sup> 7	69.3	36.6	63.4
75. Masons and builders, building contractors	66-6	33.4	64.8	35'2	66.6	33.4
-Sg. Makers and sellers of glass bangles	47.0	53.0	35 <sup>-2</sup>	648	44'5	<b>55</b> 5
102. Carpet, shawl and blanket weavers and sellers and persons occupied with woollen cloth and yarn, &c.	50 6	49°4	47'9	52.1	50.3	49'7
105. Silk carders, spianers and weavers and dealers.	55.2	44.8	21.0	49'0	25.0	45.0
107. Cotton cleaners, pressers and ginners	43'7	56.3	2.6	974	31,2	68.2
109. Cotton spinners, sizers and yarn beaters	25.7	74'3	<b>9</b> .0	91,0	20.8	79 <b>'2</b>
110. Cotton weavers	63.2	36.8	68:2	31.8	64.5	35 <b>'</b> S
115. Tailors, milliners, dressmakers and darners	55'9	44.1	68·8	31.5	56.5	43.8
116. Piece-goods dealers, hosiers and haberdashers, hat, cap, turban and umbrella makers and sellers.	72:7	27.3	79'9	20'1	73`3	26.7
124. Workers and dealers in iron and hardware	69.7	30,3	60.1	39.9	68.1	31.0
126. Potters, pot, and pipe-bowl makers and seilers.	52.6	47'4	53'7	<b>4</b> б·3	52 8	47.2
130. Baskets, mats, fans screens, brooms, &c., makers and sellers.	49*2	50.8	48 <sup>.</sup> 8	21.5	49.5	5o·8
140. Boot, shoe and sandal makers	69.7	30.3	· 29.0	41.0	69.1	30.9
142. Bankers, money-lenders, &c	81.8	18.2	7S o	22 0	81.6	18.4
156. Pack-bullock, camel, donkey owners and drivers.	6 <sub>3</sub> .8	36.3	73'9	36.1	66.2	33-8
165. Religious services, Hindu	. 70.7	29.3	75'7	24'3	71 2	28.5
177. Midwives		100.0		100.0		100.0
184. Music, acting, dancing, &c	S2.0	18.0	81.3	18.8	82.1	. 1 <b>7'</b> 9
189. Well sinkers, tank diggers and carth-workers, road, canal and railway labourers, miners, unspecified.	22.0	<b>4</b> 8·o	481.	21.9	21.1	48.9
190. General labour	42.3	57.7	40.3	59.7	42.0	58.0
196. Mendicancy (not in connection with a religious order).	58·3	41.7	57'1	4 <del>2</del> ·9	58.2	41.8

APPENDICES.

#### APPENDIX A.

[Chapter VII.]

SUBSIDIARY TABLE 1.—Age distribution of 10,000 persons of each Sex—British Districts.

			1901.			1891.			1881.	
Age.		Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females
0		221	227	216	288	286	290	285	281	289
1	-	232	232	232	202	194	210	295	. 284	305
2		294	296	292	326	310	342	321	305	338
3		261	254	267	359	337	382	374	354	394
4		267	265	268	331	322	339	337	333	341
				<del></del> -					<u></u>	<i></i>
Total under 5		1,275	1,274	1,275	1,506	1 449	1,563	1,612	1,557	1,667
									·	
5-9	-	1,357	1,375	. 1,339	1,562	1,578	1,546	. 1,453	1,483	1,424
10-14	••	1,225	1,322	1,129	1,102	1,203	1,001	1,004	1,102	<b>9</b> 06
1519		807	841	774	674	б91	656	695	703	686
								-		
Total under 20		4,664	4,812	4,517	4,844	4,921	4 766	4.764	4,845	4,683
20-24		864	818	910	770	707	833	836	759	913
<b>25—2</b> 9		929	917	940	876	840	911	932	898	966
30 <del></del> 39		1,502	1,518	1,486	1,425	1,4 <b>4</b> 9	1,402	1,423	1,476	1,370
40—49	•••	1,021	1,017	1,025	972	. 1,034	910	933	981	886
50-59	•••	591	564	618	. 553	560	546	556	554	<sub>,</sub> 558
бо & over.	•••	429	354	, 504	560	. 489	632	556	. 487	б24
Total	•••	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

### SUBSIDIARY TABLE II.—Age distribution of 10,000 persons of each

			0-:	5	510	) .     .	10-1	5
Serial No.	District or State.		Males.	Females.	Males.	Females.	Males.	Females.
1 2	Saugor Damoh	•••• ••••	1,278 1,404	1,297 1,415	1,104	1,065 1,038	1,333 1,273	1,178 1,152
3	Vindhyan Division		1,341	1,356	1,079	1,052	1,303	1,165
4 5 6 7	Jubbulpore Narsinghpur Hoshangabad Makrai State	•••	1,357 1,363 1,304 1,457	1,309 1,311 1,322 1,343	1,082 1,204 1,197 964	1,036 1,127 1,124 955	1,194 1,333 1,266 1,191	1,119 1,089 1,106 992
8	Nerbudda Valley Division		1,370	1,321	1,112	1,061	1,246	1,076
9	Nimar		1,291	1,369	1,110	1,130	1,172	1,071
	Manua Seoni Chhindwara	:::	1,351 1,406 1,804 1,177	1,391 1,436 1.740 1,196	1,424 1,304 1,004 1,449	1,377 1,253 1,011 1,463	1,464 1,288 1,083 1,388	1,230 1,104 1,029 1,189
	Betul		1,434	1,441	1,295	1,276	1,306	1,138
15 16 17	Satpura Plateau Division  Wardha Nagpur Bhandara Balaghat		972 1,098 1,227	1,051 1,159 1,133 1,152	1,197 1,239 1,596 1,497	1,258 1,276 1,533 1,459	1,328 1,310 1,454 1,459	1,202 1,139 1,231 1,206
18			1,107	1,124	1,382	1,382	1,388	1,194
19	Maratha Country Chanda		1,172	1,195	1,403	1,434	1,423	
21	Raipur Bilaspur		1,261 1,269	1,238	1,624 1,620	1,498 1,559	1,286	1,007
22		_	1,265	1,240	1,622	1,529	1,312	956
23	Chhattisgarh Plain Division Bastar State	"]-	1,506	1,552	1,517	1,495	1,084	950
24 25 26 27 28 29	Kanker Nandgaon Khairagarh Chhuikhadan Kawardha		1,421 1,184 1,227 1,489 1,228	1,469 1,150 1,212 1,430 1,229 1,289	1,799 1,642 1,673 1,652 1,439 1,807	1,715 1,518 1,534 1,523 1,405 1,911	1,324 1,372 1,397 1,315 1,337 1,317	1,074 1,075 1,077 965 1,015 1,088
3-			1,299	1,296	1,669	1,601	1,344	1,049
3			1,327	1,343	1,529	1,513	1,402	
3	Raigath Sarangath Bamra Rairakbol Sonpur Patna		1,25	1,400 1,639 8 1,524 1,220 1,317	1,700	1,589 1,671 1,493 1,408 1,730	1,323 1,369 1,245 1,216 1,467 1,605	1,100 1,170 1,159 1,129 1,195 1,261 1,132
	Kalahandi Kalahandi	***	<u></u>	_	1,618	1,633	1,366	1,164
	Oriya States  Central Provinces	••	1 21		-	_	1,304	1,115

Sex by Districts and Natural Divisions.

_   s	over.	бо and	io	40—6	-39	20-	10	15-2
	Females.	Males.	Females.	Males	Females.	Males.	Females.	Males.
	331 317	247 - 299	1.782	1,628 1,685	3,433 3,394	3,35 <sup>6</sup> 3,31 <sub>5</sub>	914 890	1,054 971
24	324	273	1,788	1,656	3,413	3.336	902	1,012
4	408 414 389 483	321 277 300 421	1,960 1,845 1,905 2,341	1.763 1,610 1,751 2,101	3,316 3,423 3,339 3,045	3,325 3,320 3,330 3,028	852 791 814 841	958 893 852 838
4	424	330	2,013	1,806	3,281	3.251	824	885
9	409	357	1,758	1,763	3.383	3,476	SSo	831
7	380 437 341 495	223 270 237 370	1,300 1,645 1,738 1,489	1,309 1,551 1,611 1,452	3.435 3.300 3.217 3.406	3.338 3.333 3.286 3.354	\$87 825 924 762	S91 848 975 810
3	413	275	1,543	1,481	3.339	3,328	850	881
2	569 710 612 638	498 631 466 380	1,749 1,785 1,633 1,532	1,948 1,857 1,647 1,521	3,448 3 218 3,164 3,299	3.288 3,110 2,951 3,143	723 713 694 714	769 755 749 780
;	632	494	1,675	1,743	3,282	3,123	711	763
	560	412	1,576	1,566	3,325	3,220	713	744
	611 482	330 293	1,560 1,457	1,461	3.396 3,426	3,259 3,304	690 735	779 826
,	547	312	1,508	1,405	3,411	3,282	712	802
	383	323	1,347	1,413	3,475	3,376	792	781
	510   566   563   517   444   429	323 312 307 271 258 284	· 1,316 1,516 1,547 1,501 1,524 1,105	1,288 1,391 1,355 1,360 1,394 1,158	3,191 3,454 3,363 3,337 3,677 3,394	3,093 3,284 3,210 3,203 3,519 3,274	725 721 704 727 706 784	752 815 831 710 825 915
	505	292	1,418	1,324	3,402	3,264	728	So8
	474	310	1,437	1,372	3,238	3,185	793	875
	373   439 336 380 444 291 2 92	242 280 270 327 292 206 237	1,211 1,251 1,161 1,436 1,493 1,193	1,284 1,213 1,407 1,502 1,387 1,134 1,292	3,279 3,321 3,212 3,260 3,366 3,238 3,240	3,161 3,200 3,231 3,412 3,287 3,118 3,091	735 762 822 778 874 970	800 875 862 911 917 974 887
	365	265	1,267	1,317	3,274	3,214	838	889
	458.	331	1,575	1,531	3,348	3 278	795	843

## SUBSIDIARY TABLE III.—Age distribution

· · · · · · · · · · · · · · · · · · ·			0	<b>-</b> 5				5	—10				i	0-15		
Caste.	P	ersons.	Male	s. I	Females.	Pers	ons.	Mal	es.	Fem	ales.	Perso	ons.	Males	1	Females.
1		2	3		<u>'</u>		5	6		` 2		8		9		io
Group I (a).	Ī											•				
Rajput Kayasth		1,342 1,129 1,389 1,061 1,168	i	307 3095 383 973 ,125	1,376 1,164 1,396 1,148 1,212		1,043 -1,190 1,090 1,114 1,069		1,048 1,189 1,024 985 1,050		1,039 1,192 1,155 1,243 1,077	1	,030 ,169 ,088 ,037 955	1, 1, 1,	092 288 134 098 094	968 1,042 · 1,041 976 814
Group I (a)		1,218	1,	177	1,259		1,101	1	,061		1,141	1,	058	, 1,	141	.888
Group I (b).									1 001		1,077		1,146	1,	234	1,058 .
Bhat Bairagi Gosain	::	1,171 1,300 1,162	1 :	1,155 1,281 1,197	1,187 1,318 1,126	3	1,154 1,281 1,229		1,231 1,236 1,251		1,325	ļ	994 1,098	. I,	093 159	896 1,035
Group I (b)		1,21	]	,211	1,210	,	1,221	1	,239	]	1,203	1,	080	1,1	162	996
Group II (a).			-			- -				-	1,266		1,311	,	,416	1,206
Ahir Gujar Dangi Jat Kurmi Kunbi	•••	1,28 1,43 1,43 1,05 1,37 1,15	55	1,291 1,463 1,469 1,066 1,382 1,169 1,385	1,27 1.40 1,39 1,04 1,37 1,14	3 5 5 7	1,278 960 980 1,333 1,317 1,276 1,273		1,290 952 1,049 1,458 1,359 1,279 1,315		967 910 1,206 1,276 1,274 1,232		1,063 1,064 1,340 1,124 1,269 1,203	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	,047 ,060 ,535 ,218 ,382 ,273	1,080 1,067 1,144 1,035 1,157 1,135
Kachhi Mali Kirar Kolta Maratha Agharia Bhilala	•••	1 13 1,24 1 58 1,41 1,04	4 5 3 9 2	1,124 1,227 1,624 1,402 1,075 1,651 1,620	1,14 1,26 1,53 1,42 1,02 1,63 2,00	3 9 5 5 2	1,110 1,376 1,240 1,376 1,067 1,654	<b>‡</b>	1,126 1,378 1,27 1,38 1,07 1,62 1,25	1 6 0 1	1,376 1,208 1,360 1,06 1,68 1,25	5 5 4 6	1,210 1,203 1,268 1,075 1,245 1,288	5	1,316 1,333 1,330 1,210 1,309 1,409	1,104 1,073 1,202 946 1,183 1,168
Group II (a)	••	1,35	5	ر. ارعت	1,3	57	1,250		1,27	2	1,22	7	1,210	) ]	,298	1,122
Group II (b).  P 25   Nation   Sonar Barai	•	1,	273 343 231	1,26 1,32 1,21	6 1.	282 359 244	1,24 1,24 1,10	5	1,20 1,20 1,0	54	1,21 1,22 1,13	6	1,17 1,17 1,14	3	1,268 1,251 1,208	1,093
Group II (b	.1	1,5	283	1,26	9 1,2	295	1,19	7	1,20	01	1,19	2	1,16	3	1,242	1,088
Group II (c).  Nai  Dhimar  Kahar  Kewat	,		.518 1,221 1,218 1,275	1,5 1,2 1,1 1,2	18   1 84	1,499 1,226 1,252 1,283	1,3 1.4 1,6	94 52	1,5	96 505 587 700	1,3 1,4 1.3 1,5	83	1,1° 1,2° 1,2°	35 61	1,23; 1,33; 1,30 1,37	3 1,138 4 1,218
Group II	(s)	1	308	1,30	02 1	,315	1,4	92	1,5	47	1,4	38	1,2	28	1,31	3 1,14
Geoor III (a) Khangar Chadar Mana Bhayar			1,204 1,321 1,169 1,431	1,	177 313 195 374	1,228 1,335 1146 1,487	1.	893 986 401 263	1,	890 976 409 216	I,	895 956 393 399	1,5	168 234 318 185	1,1 <u>0</u> 1,32 1,44 1,24	1,12
Group III	t /-		1,251	10	65 1	,299	1,1	38	1,	123	1,1	48	1,2	26	1,30	7 . 1,14

of 10,000 persons by Caste and Religion. .

	15-20			20-40			40 and over.	
Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
11	12	13	14	15	16	17	18	19
851 933 955 885 863	899 858 1,068 876 874	802 S08 S43 S94 S53	3,328 3 550 3,369 3,613 3,482	3,398 3,529 3,482 3 928 3,513	3,258 3 572 3,256 3,299 3,451	2,406 2,129 2,109 2,290 2,463	2,256 2,041 1,909 2,140 2,334	2,55 2,22 2,30 2,44 2,59
877	915	840	3,468	3,570	3,367	2,280	2,136	2,425
806 704 810	SS3 787 864	728 621 754	3,429 - 3,302 3,227	3,376 3,265 3,144	3,4 <sup>8</sup> 3 3,340 3 313	2,294 2,419 2,474	2,121 2,33\$ 2,385	2,467 2,500 2,566
773	845	701	3,319	3,262	3,379	2,396	2,281	2,511
892 747 929 776 804 710 857 968 765 842 842 712 824 722	942 726 1,017 947 855 733 891 999 784 857 739 834 857	843 768 768 845 768 824 936 938 783 88 58 58	3 343 3,121 3,283 2,317 3,281 3,190 3,204 3,449 3,228 3,318 3,222 3,309 3 012 3,294	3,292 3,199 3,299 2,487 3,244 3,100 3,163 3,435 3,151 3,233 3,221 3,309 3,008 3,286	3 396 3.042 3.358 2.148 3.316 3.279 3.242 3.462 3.305 5.404 3.223 3 309 3,016 3 301	1,891 2,676 2,311 3,179 2,096 2,396 2,113 2,067 2,176 1,815 1,879 2,788 1,623 1,629	1,770 2,613 2,196 2,507 1,942 2,337 1,973 1,985 2,144 1,684 1,769 2,597 1,573	2,011 2,740 2,428 3,852 2,244 2,455 2,250 2,149 1,946 1,986 2,969 1,668
813	862	760	3,184	3,167	3,200	2,188	2,048	. 2,328
808 - 838 826	812 852 840	S04 125 816	3,275 3,312 3,366	3.218 3.310 3.354	3,333 3,315 3,377	2.230 2.089 2.327	2,173 1.997 2,307	2,289 2,182 2,348
824	835	815	3,318	3,294	3,342	2,215	2,159	2,273
778 760 788 791	839 789 809 845	717 732 766 741	3,252 3.2 4 3.514 3.251	3,251 3,113 3,425 3,193	3,253 3,294 3,604 3,305	1,910 2 086 1,757 1,790	1.737 2 042 1,691 1,620	2,080 2,127 1,843 1,947
779	821	739	3,305	3,246	3,364	1,888	1,773	1,999
975 1,070 708 758	954 1,161 756 814	997 980 662 702	3,699 3 330 3 134 3.253	3.650 3.326 3.012 3.254	3,748 3,335 3,246 3,252	2,053 2,056 2,270 2,110	2,131 1,884 2.185 2.095	1,994 2,228 2,350 2,125
878	921	835	3,354	3,310	3,395	2,125	2,074	2,175

### SUBSIDIARY TABLE III.—Age distribution of 10,000

											<del></del>
				0-5	·		5-10			10-15	
•	Caste.		Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
	1		2	3	4	5	6	7	8	· 9	10
GR	our III (b).										
Kalar	•••		1,244	1,242	1,246	1,502	1,498	1,505	1,229	1,342	1,116
Darji	•••		1,403	1,428	1,379	974	949	998	1,056	1,045	1,068
Koshti	•••		1,155	811,1	1,191	1,276	1,277	1,274	1,249	1,309	1,189
Teli	•••	•••	1,330	1,329	1,331	1,521	1,561	1,482	1,227	1,344	1,114
Bahna	•••	•••	1,212	1,225	1,200	1,699	1,804	1,593	1,327	1,435	1,219
Lohar		••	1,263	1,272	1,255	1,402	1,404	1,400	1,248	1,331	1,167
Dhangar		••	1,161	, 1,142	1,179	1,316	1,263	1,369	1,317	1,404	1,229
Gadaria	•••	••	1,303	1,240	1,365	1,211	1,211	1,210	1,233	1,289	1,178
Jogi	•••	••	1,369	1,360	1,378	1,314	1,416	1,214	2,311	1,458	1,163
Bidur	•••		1,131	1,223	1,042	1.153	1,173	1,132	1,189	1,320	1,058
Banjara	•••		. 1,136	1,189	1,084	1,263	1,310	1,217	1,269	1,378	1,158
G:	roup III (	b)	1,246	1,252	1,241	1,330	1,351	1,309	1,242	1,332	1,150
C	Group IV.										
Baiga	***	•	1,223	1,120	1,326	1,940	1,990	1,890	1,198	1,422	976
Binjhwar	1**	•	1,291	1,187	1,394	1,462	1,550	1,370	1,427	1,588	1,266
Gond	•••		1,195	1,206	1,184	1,591	1,631	1,551	1,300	1,446	1,153
Kandh	•••		1,094	1,128	1,062	1,504	1,463	1,542	1,376	1,483	1,276
Kawar	•••	•	1,326	1,335	1,317	1,729	1,735	1,721	1,237	1,355	1,119
Kol	***		1,619	1,642	1,598	. 1,118	1,149	. 1,089	1,198	1,278	1,126
Korku	•••	•	1,436	1,415	1,456	1,356	1,346	1,366	1,164	1,241	1,092
Bhil	•••	•	1,383	1,290	1,474	1,547	1,528	1,565	1,231	1,395	1,070
Halba	•••	•	1,172	1,185	1,157	1,779	1,849	1,710	1,254	1,427	1,082
ı	Group I	<b>v</b> .	. 1,304	1,168	1,330	1,559	1,583	1,534	1,265	1,404	1,129
	GROUP V.							,			
Basor	•••		1,218	1,247	1,188	1,147	1,150	1,143	1,240	1,373	1,107
Ganda	***	•	1,364	1,331	1,396	1,772	1,820	1,724	1,313	1,422	1,204
Ghasia	•••		1,363	1,369	1,356	-1,669	1,713	1,625	1,177	1,325	1,030
Katia	•••	•	1,582	1,576	1.587	1,190	1,243	1,136	1,220	. 1,260	1,181
Kori	•••		1,340	1,349	1,331	886	911	863	1,196	1,189	1,203
Kumhar	•••		1,271	1,287	1.255	1,394	1,397	1,391	1,251	1,315	1,188
Mang	•••		1,175	1,147	1,201	1 397	1,405	1,391	1,318	1,400	1,241
Mehtar	***		1,154	991	1,304	1,240	1,231	1,248	1,391	1,502	1,290
Mahar	··· .		1,194	1,161	1,226	1,564	1,563	1,564	1,298	1,384	1,215
Balahi	***		1,185		1,212	1,234	1,263	1,205	1,163.	1,255	1,072
Chamar	•••		1,239	1,243	1,235	1,507	1,522	1,493	1,199	1,329	1,070
Panka	***		1,153	1,181	1,128	1,457	1,491	1,423	1,212	1,375	1,062
Dhebi			1,265			1,477	1,529	1,424	1,174	1,238	1,112
	Group V	'	1,269	1,258	1,279	1,380	1,403	1,356	1,242	1,336	1,152

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*4*	` ¿*·	1 pg	្ត <b>នុវុស</b> ្តិ	3.87.	3.540	2,017	1,953	2,067			
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4,67± 1	s ress	69	749	370	2522	1,730	1,787	1,678			
	; ;ta ;	forg.	3114	29/2	2, 733	3 126	2,126	2,068			
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:	1 2.	758	3,796	3 296	3493	1,554	1,772	1,954			
	¥ 1;7 ·	; #4	3.12#	3470	3 794	1,876	1,666	2 069			
	₹°*±	225	0 323	31 204	3 442	1,927	1,826	5,020			
Anz j	V. M	627	5,367	3,260	3,440	1,800	1,839	1,940			

 fooo by Religion and Caste.
3LE III.—Age distribution of
SUBSIDIARY TABLE III.—Age distri

		<del></del>			<del></del>			tumated in Payeting	*	T	·	
	ř.	Females.	83	495	654	531	247	319	101	. 651	#35 #35	202
	to and over.	Males.	21	348	287	102	3,	38.	¥,	g Z	. 8	555
	8	Persons.	20	 	353	997	15	1/2 C	5.5	121	Str	0.5:
		Males, Females.	61	1,595	915'1	1,784	1,913	626		371	959	1,073
,	40-co	Majes.	81	1,540	1,495	1,670	1,516	1.753	νή. εί	935	10 '	0;1;1
		Persons.	17	1951	1.507	1,727	518,1	1,385	1.561	051'1	£80'1	1,106
		Males. Females.	91	3,328	3.363	3,338	3,446	175.5	2.903	4,109	3,086	3.753
	20-40	Males.	15	3,236	3.251	3,449	5.	4,055	2,613	7,082	3,197	3.076
		Persons.	*1	3,282	3.310	3 393	3,430	8228	5,759	5,595	3,141	2,915
		Mal, ies. Females, Persons.	13	774	819	Sos	გან	1,002	6.15	9%	1,331	9.17
	<u> </u>	÷iiĭ.⊘.	0	1†S	243	865	595	\$69	61.5	369	1,175	975
, E	,  -	Persons. M	=	Sos		135 (1)	55 5	935	630	675	1,253	961
-	<u> </u>	Females, Pe	01	1,120	1,166	930'1	950	000	£193		1,206	4,978
	10-15		6	1,324	1 357	1,201		613	615	303	1,631	266'1
	¥  .	ersons. N	8	222,1	1,262	7	1,0,1	156	9-0 9-0 9-0 9-0	638	1,418	1,985
		Males, Females, Persons, Males		1,391	1,394	1,197	1,055	1,572	2,258	1,250	1,652	1,947
	5-10	Wales. F	9	1,425	1,453	1,182	776	220'1	1,693	\$16	1,351	, I,620
		ersons.	יא	1,408	1,424	1,190	1,020	1,322	1,975	883	1,532	1,784
- 1	,	Persons, Males Females Persons.	4	1,296	1,317	1,258	1/2,1	1,526	1,462	1,044	1,402	1,037
	05	Males. F	ဇၵ	1,286	1,307	1,231	192'1	1,201	2,154	653	1,039	962
	-	er sons. 1	63	162'1	1,312	1,245	1,265	1,353	1,803	849	150'1	666
-	,	<u> </u>		:		:	:	:	:	:	:	:
	,	Religion.	1	í, Hindu	, Animist	3. Musalman	. Jain	5. Zoroastrian	6. Jewish	7. European	8, Eurasian	g. Native Christian

#### SUBSIDIARY TABLE I.—Actual excess or defect of females by Districts.

	District	or State.		Nu	MBER OF FEMALES IN E	NCESS OR IN DEFECT.	
	District	U. Marce		1901.	1891.	1881.	1872.
as an in the second	Distr	icts.		4-9-1			
Sauger	•••	***		- 6,410	- 19,681	- 24,640	- 28,977
Damoh	•	•••		- 1,650	· 9,045	- 12,183	- 10,282
Jubbulpore"	•••	•••		+ 9,481	3,782	- 11,269	<b>— 11,</b> 615
Mandla	•••	1 40		+ 4,26S	- 3,133	- 5,289	— 7,88g
Scani	•••	•••		+ 10,877	+ 1,085	- 1,150	— 4,75 <sup>8</sup>
		ubbulpore Division		+ 16,566	— 34.55G	- 54.531	- 63,521
Narsinghpur	***	•••		+ 6,075	- 1,0SS	- 8,097	- 13,709
Hoshangabad	•••	***		+ 955	- 9.553	— 14,681	- 22,525
Nimar	•••	•••		- 8,807	- 10,714	- 12,193	- 14.333
Betal		***		+ 5483	2,128	- 3.947	<b>→</b> 4,20€
Chhindwara				+ 9,189	- 3,236	+ 563	- 2,136
		Nerbudda Division		+ 12,895	- 20,247	+ 38,355	— 56,91 r
Wardha	•••	***		- 2,527	- 5.718	- 3,907	- 7,078
Nagpur	•••	•••		— 3.3So	- 7.864	- 6,156	- 11,771
Chanda		***		+ 6,989	- 7.044	- 4,503	— 1,886
Bhandara	•••	***		+ 21,766	1 9,458	+ 2,157	÷ 6,245
Balaghat		•••		+ 11,053	+ 2,033	+ 2,892	+ 2,793
.,		Nagpur Division		+ 33 911	- 9,135	- 9,516	- 11,697
Raipar			i			+ 12,687	+ 2,685
Bilaspur	•••	•••	•••	+ 53,484	+ 32,955	+ 9,235	- 5,468
Sambalpur	***	•••		+ 32,550	+ 2,665	+ 401	- 6,66o
r.min sifini		 hl:attisgarh Division	***	+ 15,272			
	C.		•••	+ 101,305	-1- 53,624	+ 22,323	- 9 443
		British Districts		+ 164 678	- 10 314	<u>— 80,079</u>	- 141,572
	Sta	les.					
Makrai	•••	***		+ 51	- 129	— 278	- 582
Bastar	•••	•••	•••	- 4.865	8,428	- 9,844	- 2,634
Kanker	•••	***	•••	+ 344	- 2,233	- 652	- 1,968
Nandgaon Khairagarh	, •••	***	•••	+ 6,145	+ 2,750	+ 905	- 458
Chhuikhadan	***	•••	•••	+ 6,156	+ 3,032	+ 784	+ 194
Kawardha	•••	•••	•••	+ 1,176	+ 944	+ 445	— 37S
Sakti	•••	•••	•	+ 1,550 + 531	- 313 + 210	+ 950 + 115	- 722 - 776
Raigarh	•••	•••	•••	-	! !	— 591	+ 838
Sarangarh	•••	***		+ 1,843 + 3,148	+ 71 + 1,142	+ S <sub>32</sub>	— 1,599
Bamra	***	***		954	- 2,749	- 2,236	~1399 <b>~</b> 2,72 <u>7</u>
Rairakhol	•••	•••	•••	- 2,424	— 529	- 292	- 372
Sonpur	•••	•••		+ 4.337	+ 185	- 1,323	- 5,341
Patna	•••	***		+ 4.772	— 4,025	— 5,181	- 6,390
Kalahandi	•••	•••	•••	— 1,629	— 7,439	<b>-</b> 9,288	+ 27
	•	Feudatory States		+ 18,723	17,511	— <sub>25,654</sub>	- 22,88\$
		Central Provinces		· + 183.401	- 27,825	- 105.733	<b>— 164,460</b>

#### SUBSIDIARY TABLE II.—Proportion of females to 1,000 males.

				·	anadar Anhard or Jugo III. Was a special par	والمعادة المعارض المعادد المعا	0 برسمانونست اس رن به جمعه ام نے سموند ا	Λor
Serial No.	District or	State.	All ages.	0	1	. 2	3	4
1 2 3	Saugor Damoh Murwara Tahsil	••• ••• •••	973 988 1,047	895 1,002 993	988 1,039 969	1,099 935 974	1,045 1,031 1,034	1,030 986 1,060
4	Vindhyan Division	•••	991	944	1,002	978	1.039	1,010
5 6 7 8 9	Rest of Jubbulpore Total Jubbulpore District Narsinghpur Hoshangabad Makrai State	:t 	1 023 1,028 1,039 1,004 1,008	962 969 999 975 977	980 978 1,082 1,016 794	9 <sup>9</sup> 9 9 <sup>9</sup> 5 979 998 942	1,020 1,023 1,029 1,030 1,041	1,000 1,011 943 1,074 . 8 <sup>8</sup> 7
10	Nerbudda Valley Divisi	ion	1,023	973	1,000	988	1,022	1,012
11	Nimar	•••	948	975	936	1,038	1,001	1,065
12 13 14 15	Mandla Seoni Chhindwara Betul			1,032 981 564 1,004	1,055 1,078 1,029 1,080	coo 1,038 1,013 1,033	1,151 1,273 1,039 1,110	1,100 1,077 1,002 1,057
16	Satpura Plateau Divisio	ac	1,046	989	1,053	1,029	1,127	1,048
17 18 19 20	Wardha Nagpur Bhandara Balaghat	•	991	1,036 980 994 939	1,040 1,056 1,095 981	1,061 1,038 1,014 963	1,147 1,106 1,120 1,056	1,055 1,054 1,083 1,120
<b>21</b>	Maratha Country		1,025	986	1,050	1,021	1,114	1,074
. 22	Chanda	•	1,024	962	1,016	1,020	1,137	1,045
-23 24	Raipur			1,009 975	1,049	1,058	1,098	1,050 1,046
25	Chhattisgarh Plain Di	vision	1,073	991	1,049	1,047	1,102	1,049
26	Bastar State	6 84	969	1,006	1,010	1,029	1,036	920
27 28 29 30 31 32	Kanker Nandgaon Khairagarh Chhuikhadan Kawardha Saktí	• ••••••••••••••••••••••••••••••••••••	1,102 1,094 1,093 1,055	984 1,064 · 1,042 992 1,064	1,076 1,043 1,105 1,194 1,107 914	1,002 1,020 1,031 1,078 968	1,100 1,160 1,169 1,052 1,126 1,205	1,020 1,061 1,062 932 1,068 1,173
33	Chhattisgarh States	··	1,069	1,031	1,080	1,021	1,137	1,047
34 35 36 37 38 39 40	Rairakhol . Sonpur . Patna	19 40. 14 4 4 14 40 40	1,021 1,063 950 931 1,052 1,035	1,034 1,052 1,019 990 1,095 1,082 975 1,008	1,040 1,064 1,078 1,039 1 069 1,043 1,080	1,045 1,051 1,016 1,141 1,146 1,050 1,090	1,076 1,144 1,145 1,134 1,146 1,098 1,142 1,125	1,049 1,092 1,441 1,178 1,076 1,058 1,081 1,089
42	Oriya Country .	···	1,023	1,026	1,051	1,069	1,111	r,089
. 43	Central Province	s	1,031	989	1,037	1,029	1,093	1,050

by Districts and Natural Divisions at each age-period.

		.			İ		ar produkt a selfen andere en en greffet en en er fraggerfillere.		Se
c-4	5-9	10-14	15-19	20-29	30-39	40-49	50—59	60 and over.	
957 996 <b>1</b> ,003	939 975 990	865 805 894	841 906 \$87	1,027 1,028 1,073	959 991 1,123	1,065 1,058 1,264	1,066 1,042 1,171	1,298 1,050 1,421	
993	960	877	870	1,035	996	1,095	1,073	1,233	
050 11010 000 001 001	983 985 973 943 998	903 954 849 877 839	923 914 921 958 1,011	991 1,010 1,069 1,022 1,037	1,021 1,045 1,071 989 986	1,106 1,139 1,151 1,035 1,080	1,145 1,150 1,276 1,191 1,177	1,281 1,309 1,553 1,304 1,157	
202	972	929	928	1,018	1,030	1,108	1,174	1,333	
1,005	565	856	1.00.1	983	847	894	1,031	1,085	
1,057 1,031 1,009 1,050	994 1,027 1,054 1,049	863 917 923 890	1,023 1,040 991 978	1,141 1,135 1 031 1,109	959 970 1,015 993	948 1,081 1,069 1,020	1,176 1,229 1,229 1,150	1,750 1,731 1,509 1,390	
1,047	1,030	ĢīĞ	200,1	1,099	986	1,035	1,202	1,576	
1,077 1,040 1,064 1,010	1,037 1,021 1,043	\$94 861 994 885	929 935 991 980	1,110 1,076 1,116 1,161	951 959 1,121 1,083	891 971 1,058 1,017	· 877 927 1,060 1,199	1,127 1,116 1,402 1,793	
1,049	1.029	\$85	958	1,123	1,026	9S7	984	1,271	
1,043	1,003	561	951	1,123	982	991	1,097	1,391	
1,057	593 1,025	844 876	954 949	1,173	1,076	1,078	1,300 1,288	1,998 1,751	
1,052	1,007	857	952	1,170	1,056	1,081	1,295	1,902	
ώ3.	955	854	982	1,070	915	885	1,010	1,150	
1,041 1,070 1,081 1,051 1,056 1,086	960 1,019 1,003 1,003 1,031 1,109	817 864 843 802 801 867	970 974 926 1,118 903 899	1,071 1,233 1,189 1,169 1,231 1,075	1,004 1,083 1,099 1,106 972 1,104	957 1,123 1,168 1,102 1,068 927	1,186 1,369 1,414 1,428 1,346 1,179	1,589 2,002 2,004 2,082 1,814 1,581	
1,063	1.005	£37	953	1,174	1,058	1,084	1,337	1,869	
1,051 1,085 1,149 1,110 1,110 1,085 1,085	1,027 1,033 989 1,004 1,027 1,024 1,049 989	SS9 849 908 886 864 857 813 838	941 939 926 906 796 1,003 1,030	1,113 1,115 1,175 1,001 937 1,171 1,143	9\$2 991 1,017 872 • 831 957 9\$7	1,051 928 1,058 773 859 1,106 1,070 836	1,134 1,044 1,177 809 951 1,185 1,129	1,586 1,571 1,667 1,186 1,079 1,671 1,454 1,221	
1,075	1,020	863	971	1,115	969	991	1,075	:455	
1,041	1,008	876	957	1,105	1,008	1,031	1,127	2,472	4

SUBSIDIARY TABLE III.—Proportion of females to 1,000 males at each age-period by prescribed Castes and Religion.

,				Age Dist	RIBUTION.	•		
. Castes.	All ages.	0-5	5-10	10-15	15-20	20—40	40 and over.	бо and over,
Brahman	. 925	974	917	820	825	887	1,048	
Rajput	1,0.16	1,017	1,026	944	991	1,042	1,210	
Kayasth	. 956	957	1,070	871	748	887	1,147	
Karan	893		1,127	794	912	750	1,019	
Bania	1,003	1,065	1,024	756	922	1,039	1,121	
Group I (a) .	96.	1.013	1,032	. 837	880	921	1,109	
Bhat	1,038	1,067	903	168	856	1,071	1,208	
Bairagi	] 929	966	1,007	770	740	961	1,004	
Gosain	963	i	931	862	843	1.017	1,039	
	977		949	8.11	813.	1,016	1,08.4	·
***	1,061		1,040	831	7,108	1,039	1,29.4	
Gujar	977	ł	992	1,004	1,003	929	1,024	
	985	(	852	990	\$13	1,028	1,087	
Jat '	985		815	734	629	851	1,513	٠
77	1,035		972	88o	912	1,058	1,196	
Kunbi	1,013	1	1,009	848	952	1,071	1,064	
Lodhi	1,028	- }	962	916	950	1,053	1,173	ر د ده دي د د ده دي
Kachhi	1,013		983	921	951	1,020	1,096	٠.,
Mali	1,038	1	1,081	853	918	1,054	1,172	•••
Kirar	97	1	944	845	910	¥,00\$	1,132	`
Kolta	1,01:	1	968	911	911	1,012	1,136	
Maratha	1,050	}	1,043	821	975	1,050	1,200	
Agharia	1,02	1	1,072	930	1,007	1,033	1,090	
Bhilala	98	1	1	841	694	1,018	1,085	
Group II (a)	1,01	~	-	88o	910	1,016	1,162	,
Barhai		~[		836	970	1,015	1,032	
Sonar	1,09	[ '	1	818	1,036	. 1,018	1,186	,
Barai	1,04		i	931	1,015	1,052	1,063	· •••
Group II (b)	1,04	~ <u> </u>	-	862	1,007	1,028	1,094	· · · · · ·
Nai	1,02	<del></del>		896	770	1,026	1,158	
Dhimar	1,02	8 1,052	995	867	1,068	1,058	1,059	
Kahar	95	}		894	907	1,007	1,043	
Kewat	1,00	1,122	1.	819	968	1,108	779	2
Group II (c)	1,01	8 . 1,054	995	- 869	928	1,052	1,010	···
Khangar	1,00	~-	- - <del></del>	951	1,048	1,029	938	* ***
Chadar	1,00	. 1	1	857	861	1,023	1,206	••
Mana	1,08	,	1	902	947	1,165	1,163	
Bhoyar	1,10			998	954	1,104	1,121	
Group III (a)	1,0		-	927	953	1,080	1,107	· · · · · ·

SUBSIDIARY TABLE III.—Proportion of females to 1,000 males at each age-period by prescribed eastes and religion—(Concld.)

					AGE DISTR	HEUTION.			
Castes.		All ages.	o-5	5-10	10-15	15-20	20-40	40 and over.	60 and over.
Kalar		1,034	1,037	1,039	860	937	1,049	1,164	•••
Darji		998	1,031	1,079	942	876	100,1	1,028	
Koshti		953	1,033	813	774	1,096	1,064	1,078	•••
Teli		1,044	1.045	991	867	952	1,679	1,201	
Bahna	•••	1,027	989	948	888	1,057	1,049	1,174	•••
Lohar	••.	1,021	1,007	1,018	£95	934	1,050	1,107	•••
Dhangar		1,011	1,844	1,096	885	914	1,080	964	•••
Gadaria	•••	995	1,094	995	909	<b>8</b> 49	969	1,111	
Jogi		1,602	1,021	761	839	1,033	1,076	1,136	•••
n. 1		1,050	896	1,014	842	872	1,094	1,263	•,•
Banjara	•		SS4		\$81	896			
-	•••	957		949			590	1,036	
Group III (δ)	•••		1,007	973	871	951	1,045	1,115	
Baiga	•••	1,069	1,123	1.052	4\$1	1,120	1,121	653	•••
Binjhwar	•••	1,063	1,185	1,041	7 <sup>S</sup> 9	893	1,134	1,270	***
Gond	•••	1,025	1,045	999	883	1,079	1,052	1,071	•••
Kandh	•••	1,036	1,048	1,120	909	991	1,075	1,064	•••
Kawar	•••	1,057	1,343	1.049	873	933	1,101	1,204	447
Kol	••	1,088	1,060	1,033	959	1,122	1,150	1,119	•••
Korku	•••	1,053	1,108	1,094	877	1,101	1,068	1,079	•••
Bhil		1,018	1,163	1,042	<b>7</b> So	1,154	1,000	1,044	•••
Halba		1,093	1,066	1,010	S2S	1,010	1,121	1,410	•••
Group IV		1,055	1,094	1,049	810	1,049	1,091	1.105	4.1
Basor		1,043	993	1,037	841	1,019	1,166	1,025	•••
Ganda		1,037	1,095	993	887	994	1,110	1,125	•••
Ghasia		1,058	1,059	1,014	830	1,080	1,146	1,173	•••
Katia		1,088	1,095	994	1,019	1,077	1,045	1,313	***
Kori	***	1,032	1,017	977	1,044	847	1,049	1.124	***
Kumhar		1,017	992	1,014	920	1,005	1,040	1,019	•••
Mang Mehtar	"	1,0\$0	1.131	1 069	957 885	1,062	1,159	1,c30 { 970 }	***
Mahar		1,046 1,035	1.25S 1,039	1,032	975	973	1,001	1,071	***
Balahi	]	1,023	1,039	975	\$74	1,103	1,055	1,025	•••
Chamar		1,048	1,042	1,021	844	945	1,112	1155	
Panka '		1.0%)	1,040	1.040	841	943	1,105	¥ 573	1.0
Dhebi	•••	1.054	1 017	1,025	987	9/3	1.152	1,223 .	
Greap V	•	1,052	1.057	2,016	910	1.003	1,103	1,15'	2 14
Religion.				i		i		*	
Musalman	•••	993	<u>9</u> 54	975	٤,53	855	532	15%	1,573
Animist		1 055	:,165	: 0:3	èvè	1,021	1,514	1.50°r, \$	1 177
Jain		954	971	1521	82:	250	4.70 t	25	1 2.1
Parsi		St2	1.731	1.10	1,620	5.77	170	£.\$	, max = (, ++
Jewish		954	647	: =7.5 }	: 500	1777	1 5 5 7	42.7	\$ 50°6°

# SUBSIDIARY TABLE IV.—Proportion of females to 1,000 males under 5 years of age by selected castes.

	Caste.		Number of females to 1,000 males.	-	Caste.		Number of females to 1,000 males.		Caste,		Number of females in 1,000 males.
Brahman Rajput Kayasth Karan Bania	  	•••	973 1,023 9°7 1,058 1,030	Barhai Sonar Barai	   Group II (b)	***	1,051 1,007 1,022	Balga Binjhwar Gond Kandh Kawar Kei	***	•••	1,255 1,027 1,028 1,043
Bhat Bairagi Gosain	Group I (a)		1,008 1,067 956 958	Nai Dhimar Kahar Kewat	   Group II (c)	•••	1,033 1,037 1,012 1,123	Korku Bhil Haiba	   Gtaup IV	***	1,095
Ahir Gujar	Group I (b)	•••	990	Khangar Kir Chadar Mana Bhoyar	*** *** ***	•••	1,045 8-6 1,037 1,037 1,196	Steor Ganda Ghasia	•••		993 1,118
Dangi Jat Kurmi Kunbi Lodhi Lodhi	***	***	936 934 965 1,030 994 977 1,028	Kalar Darji Koshti Teli	Group III (a)	•••	1,040 1,037 1,125 1,034 1,045	Katia Kori Kumhar Mala Mang Michtar	•••		1,075 1,018 992 1,124 1,131
Mali Kirar Kolta Maratha Agharla Bhilala	**** *** *** *** ***	1	1,076 944 1,028 1,001 1,019	Lohar Dhangar Gadaria Jogi Bidur Banjara	*** *** *** *** ***		1,007 1,044 1,093	Mahar Balahi Chamar Panka Dhobi	•••	•••	1,059 1,073 1,041 1,040
	Group II (a)	,	1,015		Group III (b)		1,070		, Group V		1,683

### SUBSIDIARY TABLE V.—Proportion of sexes by castes.

,	Caste,		Number of females to 1,000 males.		Caste,		Number of females to 1,000 males.		Caste.		Number of females to 1,000 males.
							•	'			·
Brahman Rajput Kayasth Karan Bania	•••		925 1,034 956 . 909 1,041	Barhai Sonar Barai	  Group II (b)		980 1,031 1,044 1,018	Baiga Binjhwar Gond Kandh Kawar	••• •••, •••	•••	1,063 1,073 1,036 1,028
Bhat	Group I (a)	•••	973	Nai Dhimar Kahar Kewat	  	·*··	1,024 1,052 994 1,084	Kol Korku Bhil Halba	•••	•••	1,053 1,018
Bairagi Gosain	 Group I (b)	•••	939 965 981	Khangar	Group II (c)		1,039	·	Group IV	•	1,055
Ahir Gujar	***		1,106	Kir Chadar Mana Bhoyar	••• ••• •••	•••	878 1,020 1,031 1,105	Basor Ganda Ghasia Katia	••• •••	•••	7,043 1,040 1,069 1,088
Dangi Jat Kurmi Kunbi	•••		977 983 985 1,035	Kalar	Group III (a)		1,017	Kori Kumhar Mala	•••		1,032 1,018 994
Lodhi Kachhi Mali Kirar	***		1,013 1,028 1,012 994	Darji Koshti Teli Lohar	***		974 991 1,044 1,021	Mang Mehtar Nahar Balahi			1,008 1,083 1,036 1,023
Kolta Maratha Agharia Bhilala	***		995 1,012 1,049 1,024	Dhangar Gadaria Jogi Bidur	····		1,011 594 1,090 1,051	Chamar Panka Dhobi	•••	:::	1,030 1,030
	•••	·	936	Banjara	•••	• •••	933		Group V		1,051
·	Group II (a)		1,011		Group III (b)	•	1,014	Musalman			1,051

SUBSIDIARY TABLE VI.—Population deduced from Vital Statistics by Natural Divisions.

		Population according to the cusus of 1936.	ACCORDING UR OF 1591s	Total pinths in 1921, 1831 to 1922.	MTRIA ESC. 1725.	Totst pretrie 19 1831 to 1320.	1201 P	Difference permeter	\$1324EE 2	Depreto retuention.	;;;;;	Arcust population account of the Creek of 1921.	raterios es to tur es pois	Different desweem Altha And dedeed Pofeention.	detweet pedeced Tion.
Natural Division		Males.	Femalet.	Mate.	Femsker.	MS:e.	Ferisies,	Mr.a.	Fem*'et.	Mar.	Females.	Mater.	Females.	Mafer.	remales.
Vindhyan	:	558.531	531,613	15,211	165,317	111,7.2	114,633	-11,11,-	-(3,115)	(41,163	43.63	4:2'157	456.93	18,935	c95'tt-
Valley .	:	\$31,575	S.7.641	3.3.721	143.73	351,443	312.431	-:4:31	-31.7.3	\$31.65	273,216	733,112	7:3.019	: : : : : : : : : : : : : : : : : : :	-14,317
Satpura IIII Districts *	į	- 919,139	418,347	317,531	133,167	331.914	111.203	111/11	- 4,333	\$11/2-3	11.'016	527,253	563,63)	-34,53	-0.293
Nagpur Plain *	:	1,134,145	1,229,523	4:0,7:3	413,233	ct1,0-7	633.77.6	(11/4)	66.5	1.403.727	1,313.541	1,135,23	1,159,435	-53,663	-63,736
Chhattisgath Plain *	Total	4,749,641	4,751,780	1,7-16,555	1,641,235	2,043,317	1,724,555	-205,803	-83,330	4.453,070	4.453,070 4.668,430,	4,259,050	1,1(6,311	-79.213	-258,018
			1.	relades Hechar	ngabad and Ch	Medwara Jagin	ard Chards, I	Talpur, Bilangu	e Excludes Norhangabad and Chhledwara Jagies and Chanda, Ralpur, Bateque and Sambalpur Zambalanix,	ır Zemladırik.					
		SUBSI	SUBSIDIARY TABLE	TABLE		The prope	rtions of	females	VIIThe proportions of females to 1,000 males dying each year.	males dy	ing each	year.			
Natural Division.		1831.	1.992.		1513.	1824.		1894.	18,6.	<u> </u>	1697.	16,93,	1893.		1933.
Vindhyan	-	\$48.7	33.	838.9	83679	315.4		8.76	817.3	-	67,70	571.1	536.7	,	874.3
Nerbudda Valley	:	845.0		939.7	817.0	8.538	•	833.7	8.11.1	<u></u>	f2) I	879.1	8 7:1		834.1
Satputa IIII Tract	:	8.993	9.193	9.1	1.593	8750		6363	F19.4		1.951	6.9:6	858.3	•	861.1
Nagpur Plain	ï	5.4.8	8	9.8.8	873'1	1 163		841.8	6,69,8		57.3	874.8	2448		839*1
Chhattisgarh Plain	:	847.0	. P.	845'9	F55.4	9.858	2	8566	F61"5		7.58.7	F67 7	863.2		819'3
T.	Total	808.0	850.8	 8.	853.3	860.3		857.0	E-838 .	8(	801.1	870.0	848.3	-	830.3
		Pr	Proportion of females to 1,000	of female	es to 1,00	o males	born in e	ach of te	males born in each of ten years from 1891 to 1900.	rom 189	11 to 1900	·			·
Natural Division.	,	1896,	1893.	<u>.</u>	. 1893.	1894.	<del> </del>	1893.	1896.	8.	1597.	1899.	1899.		1920,
Vindhyan	:	926-3	92	929.8	926.4	917.0		5.116	F16:0		F76'1	917.4	2.726		0.17.0
Nerbudda Valley	:.		£	5.126	937'5	9.516		935.8	2,126		0110	927.5	935.8	s	953.8
Satpura IIIII Treet	.1		76	947.5	948.5	949.4	<u></u>	0.956	1.866		936.3	933'8	<b>4.926</b>		955.3
Maratha Country	•	6,926	<u>ء</u>	1,513	8.626	936.8	ŧo.	1.016	923.6	<u></u>	937.9	933.0	8.11.8	 s	933.6
Chhattiegath Plain	•	943.9	76	0.916	941.2	6.216		939.6	923.6		930.0	9:0:8	9 5 8 6		2,116
Sambalpur	:	975.8	9	936.6	919.3	935.7		5.695	r.966	,	939.7	945.3	5.525	٠	9.146
	Total	030.0	035.0	0.	037·7	0.000	_	940.0	, 934·8	92	038.0	037.3	940-3		0.46.6

#### SUBSIDIARY TABLE VIII.—Deaths registered during each of the last 10 years

			0-4			5—9			10—14			15—19	. :
Years.		Males.		Pro- por- tion of fe- males to 1,000 nales.	Males.	Females.	Proportion of females to 1,000 males.	Males.	Females.	Proportion of females to 1,000 males.	Males.	Females.	Proportion of females to 1,000 males.
										;			
1891		75,171	65,666	874	11,504	9,179	798	6,623	5,250	793	6,181	5,609	907
1892		· 74·947	65,124	, 869	12,208	9.758	799	7,650	5,624	731	6,937	6,221	897
1893		66,915	58,114	868	8,048	6,535	812	4,650	3,663	789	4,051	3,799	938
1894		86,862	7 <sup>6</sup> ,7 <sup>6</sup> 5	884	10,906	8,830	\$10	6,250	4,861	778	5,725	4,863	849
1895		\$1,044	73,593	908	12,088	9,730	805	б,222	4,717	758	5,501	4,783	869
1896	•••	85,874	76,406	890	18,924	15,112	798	10,900	7,851	720	9,730	8,090	831
1897	•••	99,639	88,094	884	32,218	24,779	769	17,925	. 12;281	685	15,190	31,134	733
1898	•••	47,191	41,175	872	7,762	6,819	878	4,603	3,637	790	4,499	3,601	800
. 1893	941	70, <sup>6</sup> 02	60,459	856	6,495	5,332	821	4,158	3/137	754	; 4,230	3,493	826
1900		119,604	105,031	878	21,779	16,955	778	12,798	9,314	728	9, <mark>860</mark>	7,850	.796
									·		·	<u> </u>	:
Total	•••	907,846	710,427	879	141,932	113,029	796	81,819	60,335	737	71,904	59, <del>4</del> 43	827
***************************************													-

by sex and age and proportion of females to 1,000 males dying at each age-period.

	<b>20—</b> 39		4	.0—59	:	,	50 and over	: <b>.</b>		Total.	
Males.	Females.	Proportion of females to 1,000 males.	Males.	Females.	Proportion of females to 1,000 males.	Males,	Females.	Proportion of females to 1,000 males.	Males.	Females.	Proportion of females to 1,000 males.
<b>2</b> 3,694	21,371	90 <b>2</b>	24,9 <u>5</u> 8	18,662	748	19,624	19,872	1,013	1 67,755	145,609	\$68
:26,839	23,726	884	26,642	19,576	735	19,148	19,937	1,041	174,411	149,966	860
.18,452	15,785	855	21,466	14,894	б94	18,405	18,371	998	141,987	121,161	853
.25,190	21,865	868	29,474	21,734	737	24,455	25,240	1,032	188,862	164,158	869
.23,125	22,832	812	31,094	21,412	689	23,874	24,122	1,010	187,948	161,189	858
49,643	39,206	790'	49,871	35,700	716	29,924	31,238	1,044	` 254,866	213,603	838
81,522	59,712	732	76,358	54,001	707	42,951	43,032	1,002	ვნ <b>ჯ</b> ,8ივ	293,033	. So1
<b>2</b> 1,999	18,367	835	21,553	17,461	810	14,899	16,691	1,120	122,506	107,751	880
21,598	18,522	858	21,408	14,963	699	16,281	16,252	998	144.772	122,158	844
<b>48,901</b>	39,068	799	47,566	33,271	699	<b>32,7</b> 99	34,438	1,050	293,307	245,9 <b>2</b> 7	838
345,963	280,454	811	350,390	251,674	718	242,360	249,193	1,028	2,042,217	1,724,555	844
:								10		,	•

SUBSIDIARY TABLE IX. - Births and Birth-rates year by year for each District from 1st March 1891 to 28th February 1901.

1896.	Births. Ratio		12,950	7,082	4,750	15.823	9,475	16,954	7,574	3441	9.408	11,680	810,21	8,726	9,375	24,409 33'86	<i>.</i>		, ·	47,192 37.58				*
1	Ratio per 1,000.		20 69	24 09	29 90	26.53	28 31	34.58	43.45	35.84	36 67	42.10	44.89	32.26	29.98	34.22	34.98	36.16	27.23	36.58	37.34	37.78		. !
1895.	Births.		12,243	7,844	5,183	15251	10,390	18,167	7,479	2,916	12,444	13,606	15,239	11.973	11,491	25,420	26,512	14 494	15.277	45,937	30,901	14,665		1
	Ratio per 1,000.		41.64	33.66	42,63	38 02	38.51	41.57	37.01	33.28.	40.07	40.25	38.63	35.42	35.70	39.46	35.55	36 68	35.30	41.19	39.34	39.45		. 0
1894.	Births.		24,642	12,987	7,439	21,857	14,136	21,838	6,371	2 708	13,600	13,010	. 13,113	13,132	13,685	29.316	26,943	14,706	To8.91	51,729	32,550	15,315		0000
	Ratio per 1,000.		39.15	42.25	40.42	40.89	39 21	41.41	42.64	66.68	42.30	37.00	36.00	35 40	39 24	39.60	33.34	33.29	34.88	38.24	. 35'49	40.29		66.00
1893.	Births.		23,169	13,757	7,013	. 23,507	14.392	21,754	8,199	3 254	14,357	11,959	012,21	13,127	15,043	29,415	25,270	13 347	19,573	48,017	30,194	15,643		383.200
•	Ratio per 1,000.		39 19	40,00	40.03	37.44	37 55	38.11	43.38	34.79	38.03	42,76	45.03	39.35	36.68	39.93	36.30	40.73	38.61	35.86	35.38	61.68		38.39
1892.	Births,		161,62	13,027	626'9 、	21,523	13,780	20,017	7,572	2,831	12,904	13,820	15,287	14,590	14,061	29,662	28,038	10,326	21,662	45,025	29,273	15,217		364.745
	Ratlo per 1,000,		28.75	30.77	32.62	32.02	32 60	38.09	36.62	33.44	38.26	40.53	44.32	37.67	38.33	37.06	36.22	38.86	31.20	36.99	.36.24	35.33		35.81
1891.	Births.	•	17,012	10,019	5,706	18,408	996'11	18,782	7,483	2,721	12,984	13,100	15,045	13,968	14,695	27,528	27.450	15,577	12,675	46,457	29,983	13,717		340,276
· · ·			 :	:	:	- · : ·	:	:	:	:	:	:	:	:	:	. <b>:</b>	:	;	:	<u>.</u>	:	:	<u> </u>	i
	t;		÷	;	:	***	 •	:		:		:		:		:	:	:	<b>:</b>		:	:		Total for the year
	District.		Saugor	Damoh	Murwara	Jubbulpore	Narsinglipur	Hoshangabad	Nimar	Burhanpur	Mandla	Betul	Chhindwara	Seoni	Balaghat	Bhandara.	Nagpur	Wardha	Chanda	Raipur	Bilaspur	Sambalpur		Total for

SUBSIDIARY TABLE IX.—Births and Birth-rates year by year for each District from 1st March 1891 to 28th February 1901.—(Concld.)

- 1	Total.	178,164	106,367	256,039		916'021	183,676	117,585		120,066	123,690	141,859	122,157	122,229	262,294	274,389	151,883	152,081	448,859	288,533	160,829		3,374,606
	Ratio per 1,000.	3.03	3.77	399	3.88	3.72	3.39	3.92	3.64	3.72	2.31	2 82	3.44	3,30	1.69	3.07	2.50	1.48	2.04	1.83	4.32		2.79
1901.	Births in January and February.	1,794	1,228	169	022,2	1,367	689'1	801	296	1,264	714	959	1,276	883	1,260	2,326	206	831	2,561	1,505	1,887		26,468
	Ratio per. 1,000.	28.46	34.70	35.83	36 9.1	3370	31.88	43.24	37.31	33.41	.32 8.4	39.30	31.83	28.30	€6,22 .	36 40	36.79	14.72	26.46	22.22	43.41		31.90
1900,	Births.	178'91	11,300	6,208	21,237	12,003	15,721	8,938	3,036	11,341	10,615	13,545	. 862,11	10,848	152'02	27,592	14 749	13,378	33 223	21,145	16,853		303.121
	Ratio per 1,000.	38.58	43.69	\$1.54	45.39	43.34	42.04	58 59	90.09	49.69	47.13	84.78	41.31	42.88	48.79	48.44	51.43	47.23	48.21	47.98	\$291		47.35
1899.	Births.	22,831	14,226	8,880	26,091	15,906	20,727	11,973	4,887	16,863	15,233	18,594	16,390	16,439	36,243	36,709	20,617	26,499	60,543	39,705	20,539		449.895
	Ratio per 1,000.	22.18	28.98	30.04	29.82	96.22	29.47	42.24	37.72	27.21	89.62	39 63	20.17	24.75	29.28	29.73	27.70	30.28	28:44	29 62	45.01		29.91
1898.	Births.	13,126	9,436	5,207	17,171	10,262	14,534	9,305	3,069	9,338	9,59.1	33.451	9.704	9 489	21,973	22,538	11,104	17,159	35,710	24,540	17,476		284,176
	Ratio per 1,000,	17.52	16.77	62.91	16.02	19.72	27.36	46.30	40.19	16.36	32.02	36 50	20,16	1623	00.92	34.76	39.83	34.65	25.85	24.16	39.24		26.83
1897.	Births,	10,365	5 461	606' <del>2</del>	12,017	7,239	13,493	9.461	3,270	5,553	10,359	12,389	7,473	6,220	19,317	26,346	15,967	19.440	32,466	z66'61	15,236		254,978
		:	:	i	:	=	ŧ	-:	<u>:</u>	:	•	:	=	Ē	ŧ	Ē	:	:	:	÷	ŧ	1	:
·	District.	Saugor		Murwara	Jubbulporo	Narsinghpur	Hoshangabad	Nimar	Burhanpur	Mandla	Betul	Chhlndwara	Sconi	Balagliat	Bhandara	Nagpur	Wardha	Chanda	Raipur	Bilaspur	Sambalpur		Total for the year

SUBSIDIARY TABLE X.—Deaths and Death-rates year by year for each District from 1st March 1891 to 28th February 1901.

			1891.	ı.	. 1892.		1893.		+681		1835.		1858.	
••	District,	ť	Number of deaths from March to December.	Ratio per 1,000,	Deaths.	Ratio pe: 1,000	Destins.	Ratio per 1,000.	Deaths.	Ratio	Design	Ratio pre 1,000.	Desire	Rath per 1 octo
	-				•									
NV.	Saugor	:		30.02	21,173	3378	9,59,71	29.62	35.005	7323			15	15 1 15 1 15 1
11317	Damoh	:	10,891	36.23	10,415	31.99	100	27.53	00000000000000000000000000000000000000	4730	name of the second	5224		9: 13: 15: 17:
	Murwara	•	6,293	3631	639'8	32.08	(5.8.3)	27.75	1 6%9	37.00	:81€ €	£	** ** ** ** ** ** ** ** ** ** ** ** **	E.
, <u> </u>	Jubbulpore	:	20,970	36.48	18,126	31.53	37748	\$3 CE	#1 *** *** #1	27.16	£25.45	Q 144	est est est est est est	Ti di
ирр; 10и	Narsinghpur.	:		37.65	656'11	32.26	13,231	33.23	່ (ທ່າງມ	43.63	600	57.50	100 m	45° 25° 10°7 10°7
1712	Hoshangabad	:	20,263	40.13	96941	3369	14 929	23.44	23.153	44.13	A sign of the sign	£ 55	行行が対抗	71 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
I N	Nimar	:	6,093	29,81	6:6:9	\$2.05	12.5	3:.19	St.	55 (5)	最初が	×	13.5	AND Pr. Ph.
۲۰	Burhanpur	. :	2,138	26.40	2,094	19.52	2353	93.10	****	h	2000	77 73 74 73	*1	28 80 20 20 20 20 20 20 20 20 20 20 20 20 20
10151	Mandla	;	9,704	23.29	11,279	33.23	1900	37.33	(E) +1	N. S.	2000	es Es	A STATE OF THE PARTY OF THE PAR	agy lage and Prop
DIV	Betul	:	8,030	78.tz	9,335	23.83	9,019	33.88	\$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$	Cit	· · · · · · · · · · · · · · · · · · ·	: Č	# 5 # 5 # 5 # 6 # 8 # 8 # 8	E : 2 = 2 = 2 = 2 = 2 = 2 = 2 = 2 = 2 = 2
ARL	Chhindwara	•	9,486	25.00	8,344	24.58	10.241	20:02	1000	がなる	. W. 12 . W. 2	***	25 25 25 27	34, 47 57
IJIV	Seoni	•	3,961	21.12	165'01	20.02	10,287	27.75	Ban Salahan Salahan Salahan	S.	Park to	2 % 2 %	#	24.
s	Balaghat	:	10,012	21.92	12 0,83	3383	9737	25.40	2. E.	27.43	3^1 54 40 40 40	\$. 2.	*** *** *** ***	6.4
7,5	Bhandara	•	20,859	25.13	23,318	31.30	19 152	\$ 1. St	e green or erge ergs Regs Pa	∦ iv tee ∴ir ₹ ;	66 62 40 81	K.	200 21 21 21 21	· ·
COIS	Nagpur	:		03.62	19,357	25.23	19 543	35.25	Mark Co	# # #9 1 %	のなんな	47, 5 y 5 ,	44 47 47 41	\$1. <b>4.</b> 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1.
NIA IVIC	Wardha	:	14.975	37.36	11,879	2363	f18'11	23.43	なからい	1	#5 #7 #4 #2	6+ 6+ 1 8+ 8+ 20-	7) 47 (1) 47 (1) 47 (1)	3.5° 3.5° 3.5°
ו נ	- Changa	:	14.935	26.62	151'91	28.33	13435	37.53	4.76	27,5%		** ***********************************	do hab do t	***
ias Se.	Raipur	•	31,360	85.tc	58 585	S9.	77	2 m	. B. A.	er, Vis an F's	# e # a * * # # ¥ # ¥	, , , , , , , , , , , , , , , , , , ,	ary service service service	er er et
OISIA	Bilaspur	•	10-176	16.61	33.411	235.17	16,727	200	Part of the state	17	# * * * * * * * * * * * * * * * * * * *	1/ 49 5' 7)	er er er er	200 200 200 200 200 200 200 200 200 200
ZYV	Sambalpur		8,758	20.06	15,773	13 CT	R.723	5386	4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4	3	1/5, 24 3,5 45,	2.00 P. 1 P. 6 3.	3 jr 13 14 18 18 18	254
													Ĭ	
							م و سه عبر						a compared to	*
	Total fo	Total for the year	273,823	38.83	324,348	3414	1202,143	27.70	353,600		110,117	100 E	***	12.04
-						,		-	-	-		-		-

SUBSIDIARY TABLE X.—Deaths and Death-rates year by year for each District from 1st March 1891 to 28th February 1901—(Concld.)

		1897.		1898.		1899.		1900.		1001		
District,	_	Deaths.	Ratio per 1,006.	Deaths.	Ratio per 1,000.	Deaths.	Ratio per 1,000.	Deaths.	Ratio per 1,000.	Deaths in January and February.	Ratio per 1,000,	Tota I.
Saugor .	:	51,627	87.25	16,893	28.55	13.712	23.17	23,130	60.68	1,940	3,58	263,568
	:	21,762	64.83	9,926	30.48	8,245	25.32	9,462	33.06	1,122	3.44	139,400
<b>.</b>	:	16,820	92,08	4 297	24.79	4,361	91.52	5,514	31.81	572	3,30	305,472
Jubbulpore .	:	37,157	64.64	16,142	28.08	15,636	27.20	21,969	38.21	2,351	4.09	( ) ( )
Narsinghpur .	:	28,803	78.48	10,200	27.13	9,418	25.66	11,575	31.54	1,295	3.23	1 55,438
Hoshangabad	:	31,938	84.48	12921	26.21	11,823	23.68	25.801	24.36	2,159	4.34	209.429
Nimar .	:	13,468	16.59	1,077	34.63	9,228	45.16	22,646	110 82	1,301	26.9	,
Burhanpur	:	3 562	43.78	2,700	33.18	3,755	46.15	7.373	59.06	422	5.19	511.001
Mandla	:	33,383	98,36	6,694	22.61	8,115	16.22	7,001	20.03	784	2.31	133,201
Betul	:	23,769	13.24	7,374	22.82	9,642	29.83	26,212	81 10	1,077	3 33	137,333
Chhindwara	:	17,615	51.89	9,216	27.15	11,153	32.86	28,199	83.07	1,174	3.46	139,367
Seoni	:	26,537	71.57	8,087	21.81	9,047	24.40	11,338	30.28	886	5,36	134,333
Balaghat	:	33,332	86.98	8.673	22.63	11,257	29.37	14,371	37.49	1,172	3,00	145,133
Bhandara	3	45,151	84.09	18,030	24.27	20,710	27.88	45,469	61.21	2,794	3,16	273,356
	:	32,869	46.64	17,839	23.24	24,377	32.16	43,645	57.59	3905	5.15	273.694
•	:	23,282	28.08	9,746	24.31	13,342	33.58	34,101	85.07	2,074	2.17	175.348
Chanda	:	23,330	41.58	12,248	21.83	16,709	20.18	52,056	82.28	2,709	4 83	213,564
	:	98,637	78'55	618'92	21.36	35,464	28:24	70,202	16.55	5,199	4.14	484,965
•	:	79,049	95.24	17,123	50.69	690'61	23.02	37,848	42.14	2,884	3.49	309,357
Sambalpur	:	11,731	30.22	8,902	22 93	11,867	30.27	40.322	103.87	2,407	5.51	140,573
Total for the year	10 year	658,822	69.34	230,907	24.30	988.030	00.00	700 000	i c	0	90:5	000

SUBSIDIARY TABLE I.-Variations in Civil Condition by Religion.

					·		<del></del>					-		······································	
		tion.			+ 14.3	+ 149	9,91 +	, <del>;</del>	6,121 +	. :3	:	£ 1	+ 1,533'3	<i>[</i> ;	
	,53,	Variation.	%		+135,964	+ 113,101	+ 31,332	31.1.1 +	+ F	#, 1	:	1	* ¥	· v	-
	FEMALES,		1891.		919,783		128,546	27,S33	£3;	6,455	:		<b>H</b>	8	
WIDOWED.			1901.		1,055,746	869-447 736,346	149,576	58,2,85	1,225	6,111	:	٧,	9	<u> </u>	
	!	on.	Percent.		+ 31.0	+ 35.6		+ 2;	+1126	F. 4+		0.003+	p.c. +	0.03	
}		Variation.	N		+84,163	+67,9:9	+13,337	+ 1,83,	± 352	# #	1	+		+	<u> </u>
	MALES.	<u>-</u>	1891.		371,713	122,155	37,879 4	7.826	150 E	1,535	'n	<u>+</u>		3	
			190f.		355,926 27	293,684	53,218 3	6,63	457	2,347	+	νο		13	
		т.	Percent-		1 9,3	<del>"</del> "	1 16.7	e I	2.0	: +	0.001+	- 52*4	1.912+	9. <b>::</b> +	
	*	Variation.	No.		- 173,917		- 77,619	1,428	1,935	22	P	<del>-</del>	- <del></del> -	£ .	,
	Females.		1691.		3,158,772	2,610,320	465,555	- 161'69	2,033	+ 6/1,1	+	<del></del>	***************************************	+	
EU.			1901.		3,867,855 3,	3,356,143 3,	387,936	693'89	3,562	192,23	<u> </u>	0	8	tgi	
MARKIEU.		, <u>u</u> .	Percent- age.		130	- F	1 30.3	두 	+ 90'3	۶ . ا	9.05	- 54.3	+203.3	+ 3.5	·
		Variation.	No.		-336,883	-194,581	- 91,225	3,075	5,073	351	. 65	*	183	œ	and the second second
	Males.		1891.		3,134,847	2,595,934 -	450,385 -	74,157	4 6£4.	11,656	<u></u>	=	8		<u></u>
			1901,		2,757,965 3,1	3,316,353 3,5	359,160 4	11,082	4,263	\$5¢'11	111	20	273	339	<del></del>
-	-		Percent. age.		- 11.6 2,75	9.8	- <u>:</u>		+133'5		:	6,11	+410,0	4 40.1	
		Variation.	No. Pen		7/5,322	1.83,373	1 612196 1	613 +	3,613 +1	161	м	<u> </u>	- <del></del>	<del>*</del>	
	Females,						454,513 - 9	53,086 +	+ 107.2	6,438	+	<u>.1</u>	<u>+</u>	± 591	
	ita		1891.		2,104,614 2,379,936	- 10.0 1,679,633 1,863,976					: :	37		, t <sub>E</sub>	
UNMAKKIED.			. 193 <b>1.</b>			0,1,679,6	358,293	53,699	6,320	5 6,241					,
NNO		Variation.	Percent-		2 - 11'3		1.61 — 11	6 - 1:7	2 + 67.0	1 8'5	32 - 47.6	+ 5.4	88 +244.4	81 - 39'3	
•	Mates.	Var	No.		-348,782	-243,706	-106,731	1,326	+ 3,743	1,011	. 1	: +	+	+	
	WA		1891.	,	3,079,725	2,441,889	543,844	.77,100	5,583	11,948	<b>6</b>	37	36	\$00	
			1991.		2,730,943	2,198,183	436,063	15,774	9,325	10,937	43	36	ter	182	
		Religion,			All Religions., 2,730,943 3,079,725	Hindu	Animist	Musalman	Chtistlan	Jain	Baddhist	Jewish	Sikh	Żdroastrian "	

SUBSIDIARY TABLE II.—Distribution of 10,000 persons of each age by Civil Condition.

•																
-								·	AGE DIST	AGE DISTRIBUTION.						
Religion.	Civil o	Civil condition.	0	0-5	-2	5-10	01	10—15	15-	15—20	20	20-40	40	40-60	60 алс	60 and over.
	<del></del> ;		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	f Unmarried	1	2,734	3,682	2,907	3,590	2,338	995'1	1,013	454	606	256	98	43	14	6
All Religians'	Married	:	17	25	127	258	471	988	741	1,223	5,479	5,771	2,668	1,653	497	174
	Widowed	<b>:</b>	9	4	42	31	176	105	341	239	3,882	2,853	3,919	4,487	1,634	2,281
	( Unmarried	î	2 788	3.777	2,970	3.658	2,342	1,879	9/6	400	825	236	85	41	41	0
Hindu	Married	•	18	27	131	296	499	954	775	1,233	5,446	5,693	2,634	1,626	497	121
	Widowed	1	9	4	14	31	184	111	343	230	3,880	2,783	3,851	4,506	1,695	2,335
	Unmarried	•	2,531	3,277	2,732	3,346	2,357	2 329	1,145	670	1,157	326	69	45	9.	7
Animist	Married	•	14	15	109	118	322	512	260	1,159	5,687	6,226	2,831	1,781	477	189
	Widowed	ŧ	w	4	45	29	146	79	. 535	296	3,973	3,244	4,312	4.346	1,284	2,002
	Unmarried	•	2.527	3,500	2,345	3,145	2,184	. 2226	1,221	687	1,531	356	991	71	26	15
Musalman	Married	•	1.4	21	66	158	300	622	260	1,159	5,471	5,938	2,931	1,903	625	199
	Widowed	:	8	6	43	26	131	49	316	197	3,615	2,760	4,172	4,681	1,704	2,263
- -	Unmarried	:	2,803	4.796	2,084	3.592	2,066	1,380	1,206	6	1,481	102	304	68	. 36	:
Jain	Married	•	23	6	92	320	453	1,154	914	1,698	5,356	5,282	2,687	1,433	475	20.4
	Widowed	•	6	3	64	44	149	134	396	. 285	3,098	3,458	4,695	4,338	1,589	1,728
			•				-									-
35		•	1,345	1,956	1,979	3,266	2,254	2,902	1,125	1,014	3,146	718	143	130	8	14
	Married	•	14	88	89	16	195	469	326	1,194	6,030	6,502	2,884	1,615	483	121
	د ۱۷۱dowed	:	:	:	40	80	131	155	121	171	3,883	3,127	3,702	4.563	2,133	1,976

## SUBSIDIARY TABLE III.—Distribution by Civil Condition and Main Age-periods of

	1	<del></del>		<u> </u>				· · · · · · · · · · · · · · · · · · ·		<del></del> -		<del>-</del>	••
			,				<del></del>	ı	•				Age
Religion.		Civil Co	ndition.			0-5.			5-10.	·		10-15.	
					Males.	Females.	Females per 1,000 males.	Males.	Females.	Females per 1,000 males.	Males.	Females.	Females per 1,000 males.
1			2		3	4	5	6	7	8	9	10	11
	j												
	١	Unmarried		•••	9,935	9,903	1,038	9,561	9,041	952	8,243	6,094	648
ALL RELIGIONS	{	Married		•••	62	92	1,537	421	920	2,202	1,676	3,742	1,956
		Widowed			3	5	1,963	18	39	2,196	81	164	1,766
			Total		10,000	10,000	1,041	10,000	10,000	1,006	10,000	10,000	876
	ŗ	Unmarried			9,931	9,894	1,035	9,541	8,929	941	8,098	5,700	613
Hindu	}	Married		•••	66	101	1,594	441	1,031	2,350	1,818	4,126	1,977
	ţ	Widowed			3	5	2,036	18	40	2,284	84	. 174	1,803
			Total	•••	10,000	10,000	1,039	10,000	10,000	1,00б	10,000	10,000	871
	(	Unmarried		•••	9,252	9,944	1,064	9,665	9,598	1,00б	8,927	7,985	812
Animist	Į	Married		•••		51	1,188	316	367	1,176	1,00б	1,902	1,715
	L	Widowed		•••	3	5	1,964	19	35	1,857	67	113	1,523
			Total	•••	10,000	10,000	1,065	10,000	10,000	1,013	10,000	10,000	908
	ſ	Unmarried		•••	9,937	9,910	982	9,599	9,361	950	8,798	7,301	722
Musalman	. }	Married		141		76	1,388	379	597	1,538	1,134	2,586	1,983
	l	Widowed	•	•••	10	14	1,421	22	42	1,829	68	113	1,457
			Total	•••	10,000	10,000	984	10,000	10,000	975	10,000	10,000	870
	ŗ	Unmarried		•••	9,910	9,9ნი	976	9,508	8,904	984	8,057	3,834	381
]ats	٠,	Married			84	33	385	430	989	2,417	1,818	5,801	2,555
	(	Widowed		•••	6	7	971	62	107	1,800	125	365	2,343
			Total	•••	10,000	10,000	971	10,000	10,000	1,050	10,000	10,000	801
	ŗ	Unmarried			9,952	9,976	986	9,835	9,824	f,119	9,594	8,995	873
CHRISTIAN	{	Married			48	24	, 200	154	, 171	1,241	379	912	2,241
	(	Widowed			•••			11	5	500	27	93	3,167
			Total		10,000	to,000	983	10,000	10,000	1,120	10,000	10,000	931

#### 10,000 of each Sex and Proportion of Females per 1,000 Males at each Age-period.

PERIOD.

	15-20.			20-40.	_		40-60.			60 and ove	r.
Males.	Females.	Females per 1,000 males.	Males.	Females.	Females per 1,000 males.	Males.	Females.	Females per 1,000 males.	Males.	Females.	Females per 1,000 males.
12	13	14	15.	16	17	18	19	20	21	22	23
			,								
5,606	2,027	346	1,308	268	217	260	94	383	193	67	517
4,148	7,439	1,716	7,964	8,234	1,095	8,183	4,954	644	6,887	1,707	. ვნვ
246	534	2,077	728	1,498	2,180	1,552	4,952	3,396	2,920	8,226	4,142
10,000	10,000	957	10,000	10,000	1,059	10,000	10,000	1,065	10,000	10,000	¹ 1,47 <b>1</b>
5,317	1,754	313	1,168	241	219	252	87	368	190	65	502
4,437	7,724	1,650	8,107	8,289	1,084	8,236	4.943	640	6,868	1,670	357
246	522	2,011	725	1,470	2,150	1,512	4,970	3,507	2,942	8,265	4,128
10,000	10,000	948	10,000	10,000	1,060	10,000	10,000	1,067	10,000	10,000	1,469
6,951	3,272	481	1,829	387	232	237	119	539	163	71	673
2,801	6,123	2,232	7,405	8,002	1,183	7,999	5,086	680	7,031	1,950	428
. 248	605	2,490	766	1,611	2,300	1,764	4,795	2,906	2,806	7,979	4,390
10,000	10,000	1,021	10,000	10,000	1,094	10,000	10,000	1,069	10,0 <u>0</u> 0	10,000	1,544
6,831	3,037	. 399	2,149	379	165	481	140	301	315	104	419
2,943	6,493	1,981	7,202	8,031	1,039	7,972	4,815	622	7,060	1,695	305
226	470	1,866	649	1,590	2,284	1,547	5,045	3,356	2,625	8,201	3,973
10,000	10,000	898	10,000	10,000	932	10,000 ¢,	10,000	ì,029	10,000	10,000	1,272
5,404	261	42	1,934	. 79	40	745	. 42	54	630	54	114
4,215	. 8,929	1,863	7,198	7,321	990	6,783	3,774	535	5,521	1,779	430
381	810	1,871	868	2,600	2,915	2,472	6,184	2,406	3,849	8,167	2,831
10,000	10,000	88c	10,000	10,000	973	10,000	10,000	962	10,000	10,000	1,334
8,786	5,648	біі	5,150	1,330	155	860	640	617	250	301	1,125
. 1,164	4,167	3,403	4,511	7,548	1,002	7.950	4,996	521	6,438	1,605	233
50	185	3,500	339	1,122	1,984	1,190	4,364	3,038	3,312	8,094	2,283
10,000	10,000	951	10,000	10,000	599	10,000	10,000	829	10,000	10,000	934

SUBSIDIARY TABLE IV.—Proportion of Married Females to 1,000 Married Males by Natural Divisions and by Religion.

Serial No.		Nat	ural Divisions.			Proportion.
	,				· · · ·	
1	Vindhyan Division	•••	•••	• * •	***	1,011
2	Nerbudda Division	···	•	·		1,051
3	Nimar	•••		***	;	993
4	Satpura Division	•••	4**	•••		1,076
. 5	Nagpur Plains	•••	***	•••		1,035
6	Chanda	•••	443	***	.,,	1,033
7	Bastar		***	***		1,027
8	Chhattisgarh Division	***	***	400		1,061
9	Chhattisgarh Feudatory States Div	ision	***	•••		1,058
10	Sambalpur	•••	***	***		1,015
11	Oriya Feudatory States Division	•••	•••	***		995
٠,					_	· 
12	Central Provinces	101	***	***		1,040
Serial No.			Religions.			Proportion.
				•		
				<u> </u>		<del></del>
<b>x</b> ,	Hindu	•••			1	
2			••• .	•••		1,037
. *	Animist	•	•••	•••	···	1,037
3	Musalman		·		}	
<b>3</b>		•••		•••	· •••	1,080 958 1,003
	Musalman	•••	 	•••		1,080 958
3 4	Musalman Jain	***	···	***		1,080 958 1,003
3 4 5	Musalman Jain Christian		•••	•••		1,080 958 1,003
3 4 5 6	Musalman Jain Christian Sikh			•••		1,080 958 1,003 930
3 4 5 6 7	Musalman Jain Christian Sikh Zoroastrian	•••	•••	•••		1,080 958 1,003 930 330 686
3 4 5 6 7 8	Musalman Jain Christian Sikh Zoroastrian Buddhist	•••		•••		1,080 958 1,003 930 330 686
3 4 5 6 7 8	Musalman Jain Christian Sikh Zoroastrian Buddhist Aryasamaji			•••		1,080 958 1,003 930 330 686 17
3 4 5 6 7 8 9	Musalman Jain Christian Sikh Zoroastrian Buddhist Aryasamaji Brahmsamaji Jewish			•••		1,080 958 1,003 930 330 686 17 795 922 1,000
3 4 5 6 7 8 9	Musalman Jain Christian Sikh Zoroastrian Buddhist Aryasamaji Brahmsamaji			•••		1,080 958 1,003 930 330 686 17 795 922

# SUBSIDIARY TABLE VI.—Distribution by Civil Condition

-		1				The second secon	C	ivit Countries
Serial No.	Natural Division and District.		and the first of the second se	All nges.	ick z en a majour a mategaz de Antonio en antonio de majour de la companio de la	in the ser of a series and the series are a series are a series and the series are a seri	Carrol Comments and the comments of the commen	y was a mil o bus department
	2130000		Unmarried.	Married.	Widowed,	Unmarried.	Married,	Widowed
1	а		3		5	6	7	Napatating to the second distribution of the pr
.				A MATTER SALES	a differencially a second series for a second	The state of the s	the state formers and security in St.	ag a terror manga ay gare al terbina
2	Saugor Damoh	::	4.615 4.595	4,548 4,654	837 748	9,683 9,683	315 112	15 5
3	Vindhyan Division		4,609	4,589	Eot	9.750	237	13
4 5 6 7	Jubbulpore Narsinghpur Hoshangabad Makrai	•••	4,299 4,601 4,545 4,273	4.915 4.739 4.691 4.419	795 657 764 1,308	9,655 9,699 9,699 9,287	33:1 29% 372 700	ti \$ 21 13
ន	Nerbudda Division	•••	4,436	4,803	761	9.646	341	13
9	Nimar •	•••	4:315	4.724	951	9.772	533	19
10 11 12 - 13	Betul Chhindwara Sconi Mandia	•••	3,964 4,884	4,293 4,794 4,429 4,491	656 1,242 687 351	9,863 9,368 9,795 9,817	127 634 158 175	ଅନ୍ତର ଅନ୍ତର
14	Satpura Division	•••	4,681	4,506	793	2,663	312	25
15 16 17 18	Nagpur Bhandara Wardha Balaghat	***	4,192	5,155 4,742 5,191 4,469	509 470 617 510	9,817 9,725 9,842 9,834		7 7 7
19	Nagpur Plain Division	•••	4,550	4,932	518	9,793	201	6
20	Chanda	• • •	4,839	4,613	548	9.732	257	
21		•••	1 2 2	5,051 4,784	466 590	9,700 9,700	29.g 29.3	7 2
: <b>2</b> 3	Chhattisgarh Division	•••	4,542	4,940	. 518	9,700	295	
24	Bastar	••	5,096	4,277	627	9,578	413	9
2) 20 2) 21 21 20	7   Khairagarh 3   Chhuikhadan 3   Kawardha		4,600 4,609 4,578 4,456	4,029 4,932 4,865 4,831 5,040 4,898	466 462 525 591 504 521	9,878 9,700 9,676 9,689 9,704 9,082	285 313 271 288 900	10 15 11 40 8 18
3	Chhattisgarh Feudatories	5	4,789	4,715	496	9,706	280	14
. 3	2 Sambalpur	••	4.767	4,685	548	9,887	111	2
3 3 3 3 3 3 3	5   Bamra 6   Rairakhol 7   Sonpur 8   Patna		4,839 5,063 4,835 4,407 5,579	4,395 4,699 4,620 4,670 4 994 3,892 3,966	439 462 317 495 599 529 381	9,842 9,693 9,831 9,885 9,744 9,902 9,925	156 302 163 109 246 95 73	3 5 6 3 10 3 2
			5,259	4,287	. 454	9,860	137	3
-4	Central Provinces	••	4,673	4,718	. 609	9,739	250	11

of 10,000 of each Sex for Natural Divisions and Districts.

OF 10,000 MALES.

	10-15.			15-40.		40	7,042 2 7 7,252 2 0 7,124 2 7 7,450 2,8 7,516 2,7476 2,1 6,408 3,1 2 7,460 2,			
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.		
9	10	11	12	13	14	15	16	17 ,		
8,485 8,675	1,427 1,217	88 108	2,506 2,345	6.717 7,075	777 580	410 307		2,54 2,44		
8,554	1,351	95	2,446	6,849	705	370	7,124	2,50		
7,691 8,179 7,901 7,607	2,208 1,764 2,015 2,057	101 57 84 336	2,254 2,271 2 543 2,761	7,044 7,144 6,716 6,179	702 585 741 1,060	247 358 386 201	7,516 7,476	2,300 2,120 2,130 3,391		
7,868	2,044	88	2,350	6,957	693	312	7.460	2,22		
7,965	1,955	80	2,207	6,895	898	401	6,953	2,646		
\$,761 6 251 8,469 8,506	1,066 3,366 1,454 1,422	173 383 77 72	2,852 1,525 2,600 2,399	6,600 7.138 · 6.747 7,090	548 1,337 653 511	307 125 281 487	7,482 6,248 7,522 8,068	2,211 3 3 <sup>2</sup> 7 2,197 1,445		
7,978	1,846	176	2,274	6,919	807	280	7,315	2,405		
8,6 <u>s</u> 4 . 8,340 8,684 8,713	, 1,332 1,61 <b>6</b> 1,249 1,234	44 44 67 53	2,214 2,365 2,093 2,648	7,423 7,221 7 441 6,835	363 414 466 517	224 199 224 228	8,321 8,342 8,068 8,044	1,455 1,459 1,708 1,728		
8 558	1,393	49	2,301	7,278	421	217	8,245	. 1,538		
8.574	1 331	95	2,547	6,932	521	226	8,132	1,642		
7.726 7.948	2,215 2,030	59 22	1,643 1,833	7.789 · 7.621	568 546	153 218	8,579 8,352	1,268 1,430		
7,819	2,137	44	1,721	7,720	559	178	8,491	1,331		
8,522	1,393	85	2,882	6,504	614	462	7,499	2,039		
9.022 8,036 7,970 7.452 8,043 4,592	949 1,895 1,938 2,349 1,829 5.303	29 69 92 199 128	2,808 1,782 1,661 1,369 1,764 2,735	6,653 7,606 7,677 7,807 7,633 6,603	539 612 662 824 603 662	311 190 118 122 162 408	8,120 8,653 8,428 8,472 8,494 8,038	1,560 1,157 1,454 1,406 1,344 1,554		
8,044	1,873	83	1,990	7,387	623	198	8,417	1,385		
8,357	1,617	26	1,831	7,514	655	168	. 8,183	1,649		
8,371 8,111 8,688 8,931 7,917 9,152 9,559	1.592 1.832 1,293 1,063 2,015 815 426	37 57 19 6 68 33	2,260 1,769 2,469 2,576 1,534 2,809 2,996	7,199 7.671 7,242 6,894 7,685 6,429 6,552	541 560 - 289 530 781 762 452	154 254 211 181 107 201 338	8,412 8,237 8,628 8,374 8,352 8,227 8,366	1,434 1,509 1,161 1,445 1 541 1,572 1,296		
8,867	1,100	33	2,493	6,933	574	224	8,365	1,411		
8,243	1,676	81	2,194	7,177	629	248	7,952	. 1,800		

## SUBSIDIARY TABLE VII.—Distribution by Civil Condition

			· · · · · · · · · · · · · · · · · · ·	·		<del></del>	c	IVIL CONDITION
Serial	Natural Division and	ĺ	<del></del>	All ages.		, .	0-10.	•
No.	District.		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
<u> </u>	2	-	3	· 4	5	, 6	. 7	. 8
		Ť			,		٠,	1
, 1 2	Saugor Damoh		3,201 3.419	. 4,714 4,77 <sup>6</sup>	2,085 1,805	9,518 9,7 <b>7</b> 0	463 <b>22</b> 5	19
3	Vindhyan Division		7,284	4,738	1,978	9,616	371	13
4 5 6 7	Jubbulpore Narsinghpur Hoshangabad Makrai		3.179 3.154 3,251 3:373	4 967 4.944 4,892 4,405	1,854 1,902 1,857 2,222	9,4 <b>72</b> 9 <b>,47</b> 7 9,458 9,062	508 504 511 918	20 19 31 20
8	Nerbudda Division		3.197	4,934	1,869	9,465	512	23
9	Nimar		3,219	4,948	1,833	9,575	413	12
i0 11 12 13	Betul Chhindwara Seoni Mandla	<i>y</i> :: : : :	3,809 3,354 3,647 3,766	4.465 4.877 4,516 4.703	1,726 1,769 1,837 1,531	9,646 9,072 9,639 9,582	335 853 328 400	19 75 33 18
14	Satpura Division		3,620	4.659	1,721	9,452	3129	39
15 16 37 18	Nagpur Bhandara Wardha Balaghat		2,935 3,595 2,725 3,733	5,317 4,670 5,335 4,456	1 748 1,735 1,940 1,811	9,217 9,345 9 121 9,660	75y 632 847 321	24 23 32 19
, 19	Nagpur Plain Division		3,232	4,980	1,788	9,316	660	24
20	Chanda		3,336	4,654	2,010	9,165	79%	43
21 22	Raipur Bilaspur	:::	3,365 3,436	4,981 4.757	1,654 1,807	9 429 9,315	555 676	, 16 , 9
` <b>23</b>	Chhattisgarh Division	•••	3,394	4,889	1,717	9\382	605	13
24	Bastar	•••	4,022	4,536	1,442	9,560	429	11
25 26 27 28 29 30	Khairagarh Chhuikhadan Kawardha	•••	4.475 3.379 3.390 3.354 3,229 3,865	4.107 4,843 4,765 4,736 4,986 4,589	1,418 1,778 1,845 1,910 1,785 1,546	9,833 9,414 9 408 9,250 9,339 8,579	151 552 578 735 632 1,418	16 34 14 15 29
31	Chhattisgarh Feudatories	•••	3,618	4,663	1,719	9,450	529	21
32	Sambalpur	•••	3.773	4,586	1,641	9,672	317	11
33 34 35 36 37 38	Sarangarh Bamra Rairakhol Sonpur Patna	•••	3.948 3.193	4,328 4,562 4,441 4,545 4,748 3,789 4,035	1,386 1,555 1,156 1,507 2,059 1,751 1,269	9,672 9,434 9,636 9,629 9,263 9,780 9,841	316 545 354 366 706 204	12 21 10 5 31 16 8
40	Oriya Feudatories	***	4,265	4,210	1,525	9,678	308	14
41	Central Provinces	***	3,491	4,757	1,752	9,457	520	23

#### of 10,000 of each Sex for Natural Divisions and Districts.

OF 10,000 FEMALES.

	10—15.			15-40.			40 and over.			
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.		
9	10	11	12	13	14	15	16	17		
6,011 6,358	3,826 3,475	163 167	526 626	7,616 7,822	1,858 1,552	86 106	4,486 4,592	5.428 5,302		
6,141	3,695	164	563	7,694	1,743	94	4 529	5,377		
5,897 5,638 6,016 5,917	3,923 4,233 3,828 3,636	180 129 156 447	675 4 <sup>8</sup> 7 610 1,735	7 809 8,122 7,711 6,573	1,516 1,391 1,679 1,692	71 107 83 102	4,872 4,150 4,973 4,505	5,057 5,743 4,944 5:393		
5,878	3,958	164	623	7,837	· 1.540	82	4,747	5,171		
4,905	4.944	150	670	7,803	1,527	63	4,5 <sup>6</sup> 7	5.370		
7,351 5.637 6,956 (9,564	2,545 4,062 2,899 3,386	104 301 145 90	829 639 661 680	7,901 7,699 7,991 8,212	1,270 1,662 1,348 1,108	125 65 66 103	3,931 4,985 3,898 3,730	5,944 4,950 6,036 6,167		
三三	3,268	165	695	7,937	1,368	86	4,222	5,692		
771 6,379 4,229 7,269	5,129 3,459 5 510 2,614	200 162 261 117	356 773 236 808	8,761 8,092 8,639 8,039	883 1,135 1,125 1,153	73 90 53 45	4,425 4,250 3,768 3,829	5,502 5,660 6,179 6,126		
5,566	4 249	. 185	535	8,416	1,049	71	4,168	5,761		
5,706	4,006	288	552	7,932	1,516	97	3,576	6,327		
5,779 5,840	4,113	108	462 449	8,5 <b>2</b> 4 8,493	1,014 1,058	· 66	4: <b>2</b> 94 4,362	5,640 5,544		
5,805	4,084	111	457	8,511	1,032	75	4,317	5,608		
7,208	2,639	153	872	7,665	1,463	274	5 102	4,624		
8,100 6,149 6,004 5,214 5,895 4,171	1,798 3,733 3,881 4,560 3,935 5,652	1,02 118 165 226 170	1,163 468 378 259 372 1,484	7,715 8,390 8,345 8,365 8,518 7,090	1,122 1,142 1,277 1,376 1,110 1,426	100 52 29 65 45 296	4,625 3,801 3,740 3,379 3,490 3,642	5,274 6,147 6,231 7,556 6,465 6,062		
6,353	3,519	128	боб	8,194	1,200	63	3,876	б,об1		
6,269	3,604	127	586	8,101	1.313	105	4,170	5,725		
7,131 6,487 7,044 6,571 4,837 8,105 8,362	2,801 3.405 2,888 3.347 4,798 1,765	68 108 68 82 365 130	. 732 559 919 644 398 1,041	8,190 8,162 8,286 8,183 7,729 7,056 7,816	1,078 1,279 795 1,173 1,873 1,903 1,074	95 72 179 179 62 139 215	3 957 3.929 4.320 5.271 3.678 3.603 4.058	5,948 5,999 5,501 4,550 6,260 6,258 5.727		
7:373	2,495	132	871	7,752	1,377	139	3,928	5 933		
6,094	3,742	164	602	8,083	1,315	87	4,193	5,720		

# SUBSIDIARY TABLE VIII.—Civil Condition

Khangar	***************************************						PERCEN	TAGE OF UNHAR	RIED ON TOTAL
Khangar     4720   3375   10010   10020   9841   91		Name of Caste.		Tot	al.	0	-5.	5	10.
Chadar          4355         3744         1000         9704         9584         92           Mana          4717         3212         9576         99'19         9778         91           Bhoyar          44'75         32'12         99'51         98'26         95'66         79           Kalar          44'19         32'10         09·57         09·35         96'26         95'66         79           Lalar          45'83         34'00         96'74         09·36         99'14         95'81         80           Darji          43'57         31'63         99'79         99'44         95'81         80           Koshti          44'11         22'27         99'22         98'81         96'20         88           Lohat          47'87         35'85         99'03         98'19         96'55         77           Gadatria          39'73         30'14         99'49         98'59         89'42         77           Gadatria          39'73         30'14         99'49         98'59         89'42         77 <t< th=""><th></th><th>,</th><th></th><th>Males.</th><th>Females.</th><th>Males.</th><th>Females.</th><th>Males.</th><th>Females.</th></t<>		,		Males.	Females.	Males.	Females.	Males.	Females.
Mana	Khangar			47'20	33 75	100,10	100.00	98:41	91,04
Bhoyar	Chadar	•••		43°55	32.44	100.00	99'94	95 82	92 05
Group III (a)	Mana	***	\	47'17	33.13	98.76	99.19	97.78	91.98
Mailar	Bhoyar	•••		41.75	32,13	99.51	98.26	95.00	79.45
Dariji		Group III (a)		44.02	32.61	99.57	99.35	98.77	88.85
Koshti	Kalar	***		45.83	34,00	98.74	98.26	93.16	87:20
Koshli          44'11         32'27         99'20         98 81         96'20         89           Teli          41'30         30'45         99'03         98 21         97'35         81           Lohar          47'67         35'85         99'03         98 19         96'95         97           Dhangar          39'26         2602         99'30         98 19         96'95         77           Gradria          39'73         30'14         59'49         98'59         89'41         77           Jegi          52'68         38'34         98'64         97'95         90'69         92'3           Bidur          47'84         25'63         90'51         95'73         99'15         99'15           Baijaa          55'47         36'95         98'95         56'34         56'54         93'3           Baiga          54'18         45'29         100'00         100'00         100'00           Binjhwar          59'24         46'07         99'95         99'84         99'54         99'54           Kandh	Darji	•••		43'57	31.63	99.70	99'44	95.81	\$0.13
Tuli		,,,		1	32.27	99:20	58 81	96 20	89.13
Lohar	Teli	•••		1	30 45	99.03	98 21	92:35	81'25
Dhangar     39'26	Lohar	• • • •			ვ5∙8ჴ	99'08	98.75	96.06	92:46
Gadaria 3973 3014 5949 9859 8942 777  Jogi 5x68 3834 9864 9795 9609 93  Bidur 4784 2583 9951 9873 9915 91  Banjara 5547 3695 9896 6634 9654 93  Group III (b) 4577 3225 9917 9833 9617, 87  Baiga 5418 4529 10000 10000 10000 10000 10000  Binjhwar 5924 46007 9995 9984 9954 99  Gond 5x14 4020 8808 9784 9640 94  Kandh 3748 4259 9952 9993 9908 98  Kawar 5516 4377 9964 9970 9896 98  Kolu 4885 4140 9991 9970 9974 9904 98  Kolu 4915 4253 9991 9970 9574 9904 98  Bhil 4492 3547 9976 9972 9356 97  Halba 480 369 988 976 999 87  Group IV 4057 4140 9848 8823 8790 999  Bazor 4524 3414 9951 9951 9968 95  Ganda 5454 4433 9931 9913 9832 96  Ghasia 5202 4179 9881 9871 9698 95  Katia 4666 3715 9991 9976 988 97  Kori 4176 3053 9951 9997 9598 90  Kori 4176 3053 9951 9979 9589 90  Kori 4176 3053 9951 9979 9976 988 888  Mang 4739 3348 9935 9884 9773 973 9513 83  Kumhar 4395 3365 9966 9896 9438 888  Mang 4739 3348 9935 9884 9773 918  Balahi 362 3122 9992 9984 9188 88  Chamar 4407 3346 9918 9918 9431 88		***			26 02	99.30	98 19	96.92	7739
			- 1	1	30'14	99.49	98.59	89'42	77 14
Bidur          47.84         25.83         99.51         98.73         99.15         91           Banjara          55.47         36.96         98.96         50.34         96.54         93           Group III (b)          45.77         32.25         99.17         98.33         95.17         87           Baiga           54.18         45.29         100:00	3* *	***	- }		38:34		97'95	90 09	93'02
Banjara						•		99,12	91.46
Group III (b)	100		1					96.24	93'12
Baiga 5418 4529 10000 10000 10000 10000 Binjhwar 59'24 46'07 99'95 99.84 99'54 98'55 99'51 99'54 98'55 99'54 99'54 98'55 99'54 99'54 98'55 99'54 99'54 98'55 99'54 99'54 98'55 99'54 99'54 98'55 99'54 99'54 98'55 99'54 99'54 98'55 99'54 99'54 99'54 99'54 98'55 99'54 99'	,	•	ł						87:23:
Binjhwar         59'24         46'07         99'95         99'84         99'54         99           Gond	Baiga		ı					100,00	100'00
Gond          53'14         40'20         88'08         97'84         96'40         94           Kandh           37'48         42'59         99'52         99'29         99'08         98           Kawar            55'16         43'77         99'64         99'70         98'96         98           Kol            48'85         41'40         99'91         99'74         99'04         98           Korku            49'15         42'53         99'91         99'90         95'41         94           Bhil            48'0         36'9         98'8         97'6         99'9         87           Group IV           48'0         36'9         98'8         97'6         99'9         87           Bazor            48'24         34'14         99'51         99'51         96'49         93           Ganda            45'54         44'33         99'31         99'13         98'32         <	, T.		•			99'95		99'54	99.64
Kandh			1		,		٠٠٠ ١٠٠ ١٠٠		94'85
Kawar        55'16       43'77       99 64       99'70       98 96       98         Kol         48'85       41'40       99'91       99'74       99'04       98         Korku         49'15       42'53       99'91       99'90       95'41       94         Bhil         41'92       35'47       99'76       99'72       93'56       97         Halba          48'0       36'9       98'8       97'6       99'9       87         Group IV        49'57       41'49       99'43       99'31       99'91       96'49       93         Ganda         45'24       34'14       99'51       99'51       96'49       93         Ganda         54'54       44'33       99'31       99'13       98'32       96'         Ghasia        52'02       41'79       98'81       98'71       96'98       95'         Katia        46'46       37'15       99'91       99'76       95'89       96'         Kumhar        4			ł			99'52	· ·	80.08	98.75
Kol        4885       41'40       99'91       99'74       99'04       98         Korku         49'15       42'53       99'91       99'90       95'41       94         Bhil         41'92       35'47       99'76       99'72       93'56       97         Halba         48'0       36'9       98'8       97'6       99'9       87         Group IV        49'57       41'49       99'43       99'23       97'90       96'49       93         Ganda         45'24       34'14       99'51       99'51       96'49       93         Ganda         45'54       44'33       99'31       99'13       98'32       96         Ghasia         52'02       41'79       98'81       98'71       96'98       95         Katia         46'46       37'15       99'91       99'76       95'89       90'         Kori         41'76       30'53       95'31       99'37       95'13       83         Mang <td>•</td> <td></td> <td>1</td> <td></td> <td></td> <td></td> <td>j</td> <td></td> <td>98:13</td>	•		1				j		98:13
Korku        49'15       42'53       99'91       99'90       9541       94         Bhil         41'92       3547       99'76       99'72       93'56       97         Halba         48'0       36'9       98'8       97'6       99'9       87         Group IV        48'57       41'49       99'81       99'81       96'49       93         Basor         45'24       34'14       99'51       99'51       96'49       93         Ganda         54'54       44'33       99'31       99'31       98'32       96'         Ghasia         52'02       41'79       98'81       98'71       96'98       95'         Katia         46'46       37'15       99'91       99'76       95'89       90'         Kori         41'76       30'53       95'31       99'37       95'13       83         Kumhar        43'95       33'65       99'66       98'96       94'38       88         Mang        47'39       33'		•	j					99.04	98.03
Bhil         41'92       3547       99'76       99'72       93'56       97         Halba         48'0       36'9       98'8       97'6       99'9       87         Group IV        49'57       41'49       88'43       98'23       97'80       96'8         Basor         45'24       34'14       99'51       99'51       96'49       93         Ganda         54'54       44'33       99'31       99'13       98'32       96'6         Ghasia         52'02       41'79       98'81       98'71       96'98       95'89       95'89       95'89       95'89       95'89       95'89       95'89       95'89       95'89       95'89       95'89       95'89       95'89       95'13       83'85       88       88       88       88       88       88       88       88       88       99'35       98'96       94'38       88       88       88       88       99'35       98'84       97'32       91'       91'8       98'84       97'32       91'       91'8       98'84       97'32       91'       91'8 <td></td> <td></td> <td>- 1</td> <td></td> <td></td> <td></td> <td></td> <td></td> <td>94'02</td>			- 1						94'02
Halba		•							97'20
Group IV         49.57         41.49         99.43         99.23         97.90         96.           Basor           45.24         34.14         99.51         99.51         96.49         93           Ganda           54.54         44.33         99.31         99.13         98.32         96           Ghasía           52.02         41.79         98.81         98.71         96.98         95           Katia           46.46         37.15         99.91         99.76         95.89         90           Kori           41.76         30.53         95.31         99.37         95.13         83           Kumhar          43.95         33.65         99.66         98.96         94.38         88           Mang          47.39         33.48         99.35         98.84         97.32         91           Mehtar (Bhangi)          46.70         42.16         100.00         100.00         93.90         94           Mahar          39.62         31.22         99.92         99.84         91.58		• •	- 4						87.7
Basor         45'24       34 14       99'51       99'51       96'49       93         Ganda         54'54       44'33       99'31       99'13       98'32       96'8         Ghasía         52'02       41'79       98'81       98'71       96'98       95'89         Katia         46'46       37'15       99'91       99'76       95'89       90'         Kori         41'76       30'53       95'31       99'37       95'13       83         Kumhar         43'95       33'65       99'66       98'96       94'38       88         Mang        47'39       33'48       99'35       98'84       97'32       91'         Mehtar (Bhangi)        46'70       42'16       100'00       100'00       93'90       94'         Mahar         51'56       39'61       97'64       97'89       94'77       91'         Balahi         39'62       31'22       99'92       99'84       91'38       88'         Chamar <t< td=""><td>,</td><td></td><td>į</td><td></td><td></td><td>·</td><td></td><td></td><td>96.41</td></t<>	,		į			·			96.41
Ganda         54'54       44'33       99'31       99'13       98'32       96'G         Ghasia        52'02       41'79       98 81       98'71       96'98       95'89       95'89       95'89       95'89       95'89       95'89       95'89       90'8       95'89       90'8       95'89       90'8       95'89       90'8       95'89       95'98       96'65       91'88       98'97       96'65       91'88       98'97       96'65       91'88       98'97       96'65       91'88       98'97       96'65       91'88       95'92       95'92       91'98       95'92       95'92       95'92       95'92       95'92       95'92       95'92       95'92       95'92       95'92       95'92	Basor		'					96'49	93'14
Ghasia        52'02       41'79       98 81       98 71       96'98       95         Katia        46'46       37'15       99'91       99'76       95'89       90'         Kori        41'76       30'53       95'31       99'37       95'13       83         Kumhar        43'95       33'65       99'66       98'96       94'38       88         Mang        47'39       33'48       99'35       98'84       97'32       91'         Mehtar (Bhangi)        46'70       42'16       100'00       100'00       93'90       94'         Mahar         51'56       39'61       97'64       97'89       94'77       91'         Balahi         39'62       31'22       99'92       99'84       91'58       88'         Chamar        44'07       33'46       99'18       99'18       94'31       88         Panka         45'89       33'09       98'97       98'97       98'97       96'65       91'         Dhobi         45'18       33'38	-								96.98
Katia        46'46       37'15       99'91       99'76       95'89       90'         Kori        41'76       30'53       95'31       99'37       95'13       83         Kumhar        43'95       33'65       99'66       98'96       94'38       88         Mang        47'39       33'48       99'35       98'84       97'32       91'         Mehtar (Bhangi)        46'70       42'16       100'00       100'00       93'90       94'         Mahar         51'56       39'61       97'64       97'89       94'77       91'         Balahi         39'62       31'22       99'92       99'84       91'58       88         Chamar        44'07       33'46       99'18       99'18       94'31       88         Panka        45'89       33'09       98'97       98'97       96'65       91'         Dhobi         45'18       33'38       98'99       98'55       95'92       91'		••	ĺ		•				95'44
Kori        41.76       30.53       95.31       99.37       95.13       83         Kumhar        43.95       33.65       99.66       98.96       94.38       88         Mang         47.39       33.48       99.35       98.84       97.32       91.         Mehtar (Bhangi)         46.70       42.16       100.00       100.00       93.90       94.         Mahar         51.56       39.61       97.64       97.89       94.77       91.         Balahi         39.62       31.22       99.92       99.84       91.58       88.         Chamar         44.07       33.46       99.18       99.18       94.31       88         Panka         45.89       33.09       98.97       98.97       96.65       91.         Dhobi         45.18       33.33       98.99       98.55       95.92       91.		· •••	·					95.89	90.63
Kumhar         43.95       33.65       99.66       98.96       94.38       88         Mang         47.39       33.48       99.35       98.84       97.32       91.         Mehtar (Bhangi)         46.70       42.16       100.00       100.00       93.90       94.         Mahar         51.56       39.61       97.64       97.89       94.77       91.         Balahi         39.62       31.22       99.92       99.84       91.58       88         Chamar         44.07       33.46       99.18       99.18       94.31       88         Panka         45.89       33.09       98.97       98.97       96.65       91.         Dhobi         45.18       33.33       98.99       98.55       95.92       91.				1			'	1	8381
Mang         47'39       33'48       99'35       98'84       97'32       91'         Mehtar (Bhangi)         46'70       42'16       100'00       100'00       93 90       94'         Mahar          51'56       39'61       97'64       97'89       94'77       91'         Balahi          39'62       31'22       99'92       99'84       91'58       88'         Chamar         44'07       33'46       99'18       99'18       94'31       88         Panka         45'89       33'09       98'97       98'97       98'97       96'65       91'         Dhobi         45'18       33'38       98'99       98'55       95'92       91'		44 <sub>2</sub>		**	,		. •		88 <sub>75</sub>
Mehtar (Bhangi)         46.70       42.16       100.00       100.00       93.90       94.77         Mahar         51.56       39.61       97.64       97.89       94.77       91.         Balahi         39.62       31.22         99.94       91.58       88.         Chamar         44.07       33.46       99.18       99.18       94.31       88         Panka         45.89       33.09       98.97       98.97       96.65       91.         Dhobi         45.18       33.33       98.99       98.55       95.92       91.		•	•					** 1	91.2
Mahar         51.56       39.61       97.64       97.89       94.77       91.         Balahi         39.62       31.22       99.92       99.84       91.58       88.         Chamar         44.07       33.46       99.18       99.18       94.31       88.         Panka         45.89       33.09       98.97       98.97       96.65       91.         Dhobi         45.18       33.38       98.99       98.55       95.92       91.	•	(Bhangi)	·	•		.,		·- · [	94*44
Balahi         39'62       31'22       99'92       99'84       91'58       88'         Chamar         44'07       33'46       99'18       99'18       94'31       88         Panka         45'89       33'09       98'97       98'97       96'65       91'         Dhobi         45'18       33'38       98'99       98'55       95'92       91'		•		)	f			·	91.63
Chamar      44'07     33'46     99'18     99'18     94'31     88       Panka       45'89     33'09     98'97     98'97     96'65     91'       Dhobi       45'18     33'38     98'99     98'55     95'92     91'		•••		ľ.	E 1 + 4	[	1 i		88 62
Panka       45'89     33'09     98'97     98'97     96'65     91'       Dhobi       45'18     33'38     98'99     98'55     95'92     91'		·	•						88 84
Dhobi 45'18 33'38 98'99 98'55 95'92 91'	•	• • • • • • • • • • • • • • • • • • • •			}···				91.73
		• • • • • • • • • • • • • • • • • • • •		1			.,		91.00
Group V 4649 36.0 98.96 99.13 95.50 91.2		Group V	•••	<del></del>			[		91.27

#### by Age for selected Castes.—(Concld.)

NUMBER OF PERSONS AT EACH AGE-PERIOD.

10-	15.	15	-20.	20-	-40.	. 40 and	40 and over.		
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females		
89:56	70'94	66.91	79:28	25'01	5 77	1,00	0,		
85'10	63.31	50.31	20'15	10.61	2°08	1.60	О.		
88·9S	56.03	66:48	10.12	1146	1.51	1'24	0.		
75'77	44.49	21.93	16.10	8.32	2.88	0'70	o o		
84.85	58.69	58.88	18.92	1385	2.88	1.38	0.4		
79'18	56.32	50.62	17:34	11.81	3.03	2.68	0		
82.60	49.11	46.00	20.64	17'10	4.10	5.89	2		
83.23	61-41	57'95	14.74	13.49	1.69	2.44	, 0		
6779	37.35	34'38	8·58	5'33	1.37	1,13	o		
86·8o	68:29	62:31	23.77	14:50	4'77	2'10	o		
78:46	25'92	39.81	2.28	5.02	1.06	0.01	٥		
67.87	43.58	40*32	16.47	10.36	2.16	2.14	o		
93.67	76.70	65 28	36.02	17.54	4'79	3'93	0		
92.31	38.71	70'25	50.44	17:29	1,20	4'14	٥		
88.37	88 43	74:29	40.06	33.53	5'45	6.30	3'		
82.03	54.08	54·13	18.57	14.67	2.99	3.23	1:		
. 95'30	. 82.82	73'34	46.00	12'37	3'94	1.04	2.		
98.62	96.45	91.06	54.09	19:83	3.82	1.22	I'		
89.21	82.62	73.08	33.64	15.01	4.46	3.50	1.		
97.2	90'76	· 82:44	40.69	19,35	3 63	1.88	1.		
93'64	84.60	75.56	40.81	18.88	3.87	2.67	1.		
90'41	84.12	62.10	38.34	12.25	5.66	1.01	oʻ.		
87'36	82.01	69'70	45.82	16.00	7'27	2'13	o,		
64·81	48.71	51.44	1.62	5'38	0.23	0 91	o,		
64.26	56.10	53:71	34'16	14.62	5'41	4.3	r		
88.80	78.70	70:27	37.25	14:86	4:17	2.15	1.]		
84.11	66:39	47.64	24'43	15.74	5'12	1,53	0"		
92'49	82.01	69.85	29.48	12.00	3.16	3.10	1',		
92.40	82'54	. 6780	29.06	12.33	5:30	2'78	1'.		
84.03	72'40	59.27	19.31	9.06	2.26	1.84	o.		
74.70	63.84	54.67	15.07	14'70	2'29	2.78	1'.		
77.54	53.78	49.66	19'48	10.00	2.27	- 1.10	0.		
88:44	56.49	65:33	14'95	13.48	1'41	1.48	0'9		
86.03	80.64	60.32	21.74	16.37	11.81	0.84	1.0		
84'32	69.55	63.12	28'99	18:49	6.33	5.68	<b>1</b>		
75.53	51.61	42.81	1780	8.38	3.18	1,53	0.		
78.11	57'49	48.56	14'58	8.13	1.87	1'49	o•,		
83.13	62.12	53'52	14'92	10.58	2.89	2'02	0*		
82.01	56.37	50.81	15.72	8 06	2'37.	1'45	O.		
83.29	65.86	56.41	. 20.42	12.08	3.88	2.07	0.8		

#### SUBSIDIARY TABLE IX .- Civil Condition

	•					Per	AK TO BOATHBO	RRIED ON TOT
Nam	ie of Caste.		Tot	al.	o—5,		5-10.	
, .			Males.	Females,	Males.	Females.	Males.	Females,
	,							
Brahman	•••		47'35	25.04	0.30	0'41	5.12	9779
Rajput	•••		51,31	54'39	0.40	0.78	G:4G	12.05
Kayasth	***	}	44'41	44°54	0.13	012	3.12	, 5′5≎
Ķaran (Mahanti	···.		4695	44'46	0.83	0'79	1,53	1.00
	Group I (a)		47.50	48.86	0.42	0.52	4.0	7:11
Bhat '	•••	,	47'74	47.20	0 67	063	4'27	10.62
Bairagi	•••		41.23	45'81	1.02	0'54	3'71	8:24
Gosain	•••		43.82	47:30	1'74	. 1.92	5'*9	- 11.75
	Group I (b)		44:36	46.87	1:15	1:03	4.42	10.22
Ahir	4		48:53	50·86	1.75	2.18	12.77	1628
Gujar	4		23.52	59.05	0.50	0.58	609	1873
Dangi	***		45.63	49.76			3.12	1075
Jat	`•••		50'47	21,33	•••	·	29.9%	,577
Kurmi . ,	•••		5:.83	52.90	0'45	089	813	18.06
Kunbi	864		55 92	5 <b>7</b> °49	1,31	2'43	4'27	25.52
Lodhi	i •••		49129	48.92	0.23	1,02	6 76	12:38
Mali	114	]	53'23	53'55	0.28	1.30	4.39	17.77
Kirar ·	***		46 45	. 47·61	0,51	c,52	6.03	12.40
Kolta	* *** **	]	56.71	· 56-68	0,53	0,31	2.75	10.67
Maratha	}. <b>.</b>		47'10	45°57	0.76	0.76	1.88	6.94
Agharia	***		. 55.07	54`47	0,28	1'14	10 03	20.70
Bhilala .	•••		43'25	42.89	•••		0'74	9.73
	Group II (a)		50 44	51.62	0.20	0.81	7:53	15:11
Barhai '			20.03	21,12	0'27	0'94	- 2.82	. 998
Sonar			42.81	<b>4</b> 6·02	0.37	. 1.00	8.46	17:54
Barai .			5079	52.16	0.32	0.92	3'47	17.19
,	Group II (b)		47.88	49.78	0.33	0.82	4.92	14.90
Nai	****		49'10	49'12	: ° 0•73	. 1'09	9.06	17'09
Dhimar .	; `··· .		4586	45'54	0.20	0'74	. 2.96	7.46
Kahar -	· · · ·		44.55	48·31	• • • • • • • • • • • • • • • • • • • •	0.30	1.47	4.97
Kewat	****		49'14	. 47'21	. 0.10	-0'54	-3.04	712
	>2			·			· · · · · · · · · · · · · · · · · · ·	
·	Group II (c)	,	4716	47.54	0.35	0.67	413	9 16

by Age for selected Castes.

NUMBER OF PERSONS AT EACH AGE-PERIOD.

10-	15.		20.	20-	40.	40 and over,		
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females	
18:34	76.77	41'42	91'97	73.87	79.23	70.64	39.0	
24.84	57.00	48.19	87.71	79°35	84:29	78.20	44'4	
14.21	62'25	33.16	77'09	73.69	72.07	69'29	35.3	
1.84	54'17	15 21	69.70	70.13	76.85	82'45	30.1	
14.88	62.54	34.49	81.61	74.27	78:48	74:35	36.4	
19'46	43'57	45'35	75'05	73:35	79.66	75:30	34'3	
13.83	38.38	35.73	80.32	71·60	81.40	62'19	36·1	
16.10	43'56	42.08	71.86	69.98	79.26	. 64:78	36.2	
18.47	41.84	41.05	75.74	71.64	80.51	67:42	35.70	
16,02	35'36	45.80	76.35	80.02	83.20	77*46	47.0	
25.32	68.86	<u>,</u> 63°13	85.88	78.66	85'29	73'58	628	
15.07	61.33	44.22	88.60	72'40	73.67	72.73	41 <b>:</b> 3	
. 19'95	54'71	36.51	84.25	72.91	59.07	85.67	62.7	
29.58	61.12	58'13	86.19	83 25	84.32	77.66	43'1	
24'92	75'16	60'94	90.26	89.63	87.89	83.60	41'75	
20.73	51.02	47 54	75.36	81'40	78.82	79.67	42.66	
24.35	62.71	58.26	88•36	S6·61	86.04	81.28	40.77	
25'41	5696	48.12	80 82	76.99	80.40	78.05	° 30°24	
36.32	76.13	81.75	94.05	91.39	90.40	83'44	47'3	
7'39	50.04	25.30	82'94	74'34	78.67	74.89	27.91	
45'70	64.69	74.60	91.38	91.89	91.34	85.64	. 48.88	
5'48	37.81	36.04	86:49	82 04	82 58	78.41	36.62	
22.79	58.22	52.31	85.48	81.88	81.69	. 79.41	44.10	
14'92	54.85	46.23	S1·82	84 02	84.65	77.91	39.82	
23.02	68 <sup>.</sup> 35	50 69	79'40	80'22	74'70	78.18	30.55	
19°48	58 23	47'91	80.62	78.21	81.93	77.61	40 <sup>-</sup> 98	
19:15	60.48	48.38	80.61	80.82	80.43	77:90	37.01	
21.20	47.05	21.00	. 83.21	83.96	83.26	77.58	40.14	
12.17	30 64	33.81	71'14	79'47	81.82	79*93	40.83	
9.91	25.82	33.04 .	79'95	81.10	84.46	74'34	42.83	
20.51	43'04	54.88	83.03	86 78	83.75	83'22	27.42	
15.97	36.84	43.18	79:33	82.83	83:40	78 77	37.82	

## SUBSIDIARY TABLE IX.—Civil Condition

	•					Perci	INTAGE OF UNMAI	RRIED ON TOTA
	lame of Caste.		Tota	d. ,	0-	5.	5	10.
			Males.	Females.	Males.	Females.	Males.	Females.
 Changar	•••		43'83	49.10		•••	1:59	7.86
Chadar	•••		48.04	47.65		0 06	3'92	787
lana	•••		48 30	47 06	, 1.24	. 0.81	2'11	7.78
Shoyar	•		51.49	53'26	o <sup>.</sup> 48	, 1'60	4.66	. 10.01
-	Group III (a)	]	47:91	49.27	0.43	0.65	. 3.07	10.85
Kalar	•••	-	49.38	49.08	1.54	1.67	6.68	12.44
Darji	***		47.66	53.11	0.23	0.48	. 3'40	8 <sup>.</sup> 77
Koshti	***		50.29	52.21	, <b>0</b> °79	1,13	3'71	10.29
Feli	150		5381	53.41	0.02	1 74	7'46	18.31
Lohar	•••		45'95	46.11	0.01	1.35	2.84	7.31
Dhangar	•••		55'07	55'58	0.60	. 1.21	2.96	21.95
Gadaria	•		21.88	52.97	0,21	1'41	9'94	22.06
Jogi		ł	41,32	42'12	1,36	2.05	3.91	651
Bidur			46.37	47.29	0'49	1 27	o 68	804
Banjara	***	- "	1	47 59	1.04	3.61	3'30	6.52
Daulata	Group III (b)		35°37 47°75	49.38	0.82	1.63	4.59	12:25
Baiga	Group III (b)	" -		36.73		,		
Binjhwar	•••	. "	39 <b>.</b> 13	33.48		0 12	0.46	
Gond	•••	"		41*12	i·87	2.10	3.48	4.85
Kandh	•••	"	42'41	36.30	0'47	0 62	0'92	0'97
Kawar	,	"	37*13		0.29	0.50	0'94	1 68
Kawar	•••	- 1	40'22	39 64	0'07	0'22	0.06	··· <u>*</u> .
Korku	٠٠٠ :		. 47'70	48'29	0.00	, ,,	4.48	1.03
			43.26	49'19	0.24	0:28	6.17	5°76 2'60
Bhil Halbı	•••	"]	62.03	48.76		2.4	6·i	, *
naioi		"	480	44'7	0.40		·	11.0
Вазог .	Group IV		42.73	42.02		0'49		
Ganda ·	•••	"	46'7t	49'43	0°49 0°67	0.81	3'35 1'62	6.56
Ghasia	•••	"	40.47	40.67		1.29	3'02	2.79
Katia			4 <b>2</b> .89	42.46	1.10	0.20	2.46	4·26
Kori	· · · · ·	***	43'70	44.61	0.00	. 0.63	1	
Kumhar	<b>;··</b>	•••	48.50	47'29	3,41	j	4.2	15.84
Mang	-	•••	20,11	50.21	o.33	1.05	5'54	11.00
Mehtar (	Dhansil	•••	48.50	50'94	- 0.05	1710	2 67	8:18
Mahar	onangij	•••	44.59	45.08			6.10	<b>5</b> '56
Manar Balahi	***	•••	43'22	44.07	2.36	2.02	4 88	7'38
Chamar	•••	.•••	50.58	50.31	0.08	0.16	7'47	1085
- Panka	•••	* •••	50-14	51.12	0.80	0'79	5'46	10.76
Dhobi	•••	•••	48.14	48.54	1,01	0.02	3.18	791
reon		***		4881	6.08	1'42	3.03	. 8.69
	Group V	•••	46.69	47.22	0.83	. 0.84	4.17	8.38

#### by Age for selected Castes.—(Contd.)

NUMBER OF PERSONS AT EACH AGE-PERIOD.

10-	-15.	. 15-	-20.	20-	-40.	-40 and	over.
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
9.82	27.97	31'24	63.14	63.29	77'43	76 59	49 6
14.72	35.84	48.03	75.53	78·73	75.83	73'92	45'4
10'51	41 85	32 68	83.19	83:47	83'27	8 <sub>5</sub> .68	35'3
23'43	<b>52</b> '93	45'95	81.38	85.12	87.09	78.58	49'0
14.63	39.65	39.48	75.81	77.74	80.81	78.69	44.8
19.94	41.01	47'19	78.56	81.40	84 61	81:46	42 0
16:86	49'53	51.82	75'07	73'37	81'12	70'89	56'6
. 16'19	37 68	40 40	82 <sup>.</sup> 92	80.26	90'02	83.03	47.6
31.53	60.20	63.29	87.91	88'54	87.60	84.23	43.6
11.97	30'43	35:33	71.01	77.68	81.31	8o ç4	42'8
20.83	69.71	57.84	93.65	95'26	87.80	82.21	<b>3</b> 8 3.
30.20	54 75	56 11	79'32	80.21	85'09	73 51	62·1
4.64	22.33	31.52	бо:54	73′29	79'43	81'43	36 4
7 <b>.</b> 09	57.71	29.00	89.11	78:04	81'70	78.63	. 29 7
11'15	15.38	22.99	50.22	57'09	74 73	63.22	36.6
17.01	44.01	43.52	76.87	78:11	83.34	78.05	43.62
4.70	, 17:18	22.23	20.00	74.73	7639	´84'37	34'7
1'23 -	13'24	8 15	38:49	70 38	71.24	7824	31.43
: 10'99	1662	24.86	61.91	. 77'14	79:28	80:41	34"18
2.29	. 838	15'39	48.38	70 03	73'14	76 30	31.13
· 6.01	14'89	23'14	56.00	76.13	81.45	81.48	37:9
·. 8'74	14'48	36.83	60.75	84.98	85'28	85 88	65.10
12.25	17'11	<b>28</b> . <b>8</b> 9	49.46	74'22	78.97	74'17	50.6.
32.74	49.29	45'96	9286	87'10	83:44	80'99	40'9
. 35.21	42.73	45'11	62 00	79'20	78·89	82.4	38 53
12.69	20.44	27.84	57.81	77:10	78.71		40.55
14.87	30.87	· 49°18	71.01	74 87	.79'37	75 <sup>.6</sup> 3	. 47'46
. 7'21	19.09	26.90	63.72	79'32	81.18	84.14	40.2
7.34	16.32	28:74	64.67	80 63	81.43	81.63	37.60
12.01	26.69	37:45	75'32	- , 7216	76.70	74'93	43.28
- 1 23.10	34.20	41,31	78 03	75'15	75'08	71'21	, ვ8∙6ლ
.: , 21 75	44'35	48.12	76:35	82.86	84'09	81.10	46.76
11'24	42'17	32.66	81.44	83'12	88·oS	84.80	41.44
. 12'02	16.14	38:36	72'46	73.89	76 78	71'44	52.07
. 14.86	28.20	34'59	66.22	75'22	80.00	77'33	39.82
<b>2</b> 3 44	46.89	46.83	77'02	81.36	79'41	73'34	42.05
20'70	40'37	48 26	80:74	84'02	85'74	83.08	<b>4</b> 6°c8
1579	36.26	; 43°05	80.01	. £0:48	83.12.	84.09	3715
17.46	41.89	47'01	So:66	85.04	8983	82.36	<b>3</b> 8 o z
15.75	32:39	40.11	74.53	79.52	81.65	78.85	

## SUBSIDIARY TABLE IX.—Civil Condition

		-	<u> </u>				CENTAGE OF WIL	
Na	ame of Caste.	-	, Tol			<del>-5.</del>	\ <del>-</del>	—10. ·
	•		Males.	Females.	Males.	Females.	Males.	Females.
			2	. 3	4 .	. 5	6	7
		Ì	,					
Brahman	,		7.96	22.81	0.01	0.07	, 0.06	0 28
Rajput	***		6.81	19'01	•••	0.06	0'18	0'26
Kayasth	***		6.72	25'24	414	<b></b>	0'16	, 0.22
Karan (Maha			5'29	24:32	•			•••
•	Group I (a)	}-	6.7.0	22:84	•••	0.03	0.10	0.18
Bhat			8:04	22.29	0,11		. 0.10	0.5
Bairagi	***		7'17	21'53	0.02		0 16	0'27
Gosain	•••		8:27	21.03	0.08	800	0.36	0'54
	Group I (b)		7:83	22.02	0.08	0.03	0.21	0.46
Ahir			6.25	15.26	0,01	0.04	0.06	0.13
Gujar	•••		11'57	15.00	, ,,,	'	0,31	0.49
Dangi			7.74	23.81			·	0.20
Jat	•••		5'92	23.92	***		0.84	2'41
Kurmi	, , , , , , , , , , , , , , , , , , ,		7'18	17'92	0.01	0.08	0'28	0.23
Kunbi	•••		5'57	18.70	0.02	010	0,10	0.76
Lodhi	بم **••		6.12	21.01	0'04	0.02	*0'14	0'30
Mali	*** '		6.11	17.86	0.03	0.08	0'07	0.46
Kirar			7.06	21.11	0,12	0.07	0,10	0.31
Kolta	•••		5'18	13.08	•••	0,03	, 0,01	0.51
Maratha	·		7.28	28.75	,	0,02	•••	0.52
Agharia	/~ •••	<u>`</u>	3'53	11.07	•••	0 08	0.30	0'22
Bhilala	, •••		5.23	16:59	•••		•••	
	Group II (a)	·	6.24	18.94	0.02	0.02	0.17	0.48
Barhai	•••	]	6.48	18.66		0,10	0'17	0 53
Sonar	•••		, 6·71 <sup>°</sup>	26 <sup>.</sup> <b>6</b> ვ	0.01	. 0.03	81.0	o <sup>58</sup>
Barai	• •••	,	8:38	19.77	•••	0.02		0.36
	Group II (b)		7.19	21.69	***	0.08	0.12	0.49
Nai			5.96	17:43	0.07	• : 0.0Q	0.12	0'44
Dhimar			6.00	17.83	0'01	····	0.28	0.37
Kahar	•••		7.01	12.52		•	· :	0,12
Kewat	; •••		5'25'	17'55	: 0,01	0.04	. 0'12	. 0'17
	Group II (c)		8.08	17:02	0.02	0.02	0.14	0.28
Khangar	•••		8 97	17.12			•••	0.50
Chadar	****		8'41	19'91	***	.i	0'25	0.08
Mana	•••		4'53	20.82	• • • •		0.11	0'24
Bhoyar	•••		6.76	14.62	·	0'14	0'27	0.66
	Group III (a)		7:17	18:12		0.03	0.18	0.30

#### in Age for related Catter-(Contil)

1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1	•	13.		***	47.	Lac or	mrt.
tteree : 3	erine i	tte er.	Same en	tester,	Ter stee	Mates.	Penales
e in en	euspalain an mename (fer en	grann , jejic ja kivisniigek pri je je	manuscript & minuscriptions	t we was seen was	12	14	<b>:</b> 5
					The desired that we want	h view and a size of the Sussidian administration and the size of	destruction and the second
·	The same	,	,	3	1 1 2 2		
æ , s	\$ pr \$	* ( *	÷	100	** **	23,20	59.9
* ; *	**;	# £ .	4 5 4	747	140	1501	:5:
$r_{\mathfrak{I}}$	* 1	,53 +	** ** *	* * * *	27.44	28.82	Un
		mar.	2 P	स्कृतः <sup>हे</sup>	=1 =3	14.32	6) 0
ger somer for the first braces	1.55	and the second section of the second section of the second section of the second section secti	7.00	i es a	20 88 :	20:22	62.64
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er the	<b>₩</b> 3*	<b>₽</b> *≹	***	***	***	1560	Cass
: 4:	\$ 1°3	; 3t:	****	* * ·	##14°	2175	6: 68
an in an in in an arisin and announce €1 Fig.	3 G4	TOT	**************************************	n is is an and a moore	in an	2082	62.93
र ज्यान्तर रहत्यात्र । कृत्याच्याः भावः विश्वत्याच्याः सम्बद्धाः हेः	ease are soon or some	y in anythree services of the	in constant	The Management accommodate and	A STATE OF THE STA	1965	<u></u> 22 23
· 4.*	± 5°	€% 1	\$ 1.8 · ]	*,\t:	13 %	25.13	27:12
. *:	* 3 <del>*</del>	pr. 4	1 27 1	200	=5:4	2767	58.83
* N.	3.0	476	* # *	* :: 5	20.25	10(5)	5714
4 44 "	\$ " <sup>4</sup> !"	7.87	e 42 ;	£ 35	14.97	2264	55.43
s : s	313	\$ #P.	4.65	4 15 }	11 27	15:5	57 84
* **	4, 19	212	4* 364 \$	140	27 84	1231	36.67
7 7 3	\$ 91°	247	* 25	ť;i Ì	12.22	17725	5874
	: 5:	24° (	52.63	677	184:	25:25	CE E1
2 ; 2	311 1	* * * * *	4.05	rr; }	2::	1674	દમ્સ
404.0	<i>‡</i> ‡;	1,71	الم وحمد	100	\$2.50	1977	71'51
<b>31 黄春</b>	<b>* 9</b>	5 35 "	\$ 7,5° \$	4.0	75.1	13735	50.60
e 11	\$ 12.5 °	a to the second of the second	10°3	665	16.5%	2731	63.63
TO THE PERSONNEL PROPERTY OF THE PERSONNEL P	S. P. E.	######################################	CBO:	732	17 22	18 52	5546
ert 2 .	\$ \$15	* *** }	4:4	5'44	13.15	\$2.04	20.11
to the	÷ 45 .	ڊ زيڙ چ ڏ	:564	791	23.72	18.55	69:44
Harrison of the section of the	# # # # manuser services in the	and the second s	543 J	9:4	16 65	P3 (cq	5841
1.00	204	200	7.50	7 55	17.03	19.08	62.62
4 4 2 3	F15.7	710	471	693	1369	19/16	20,50
** ** 1	1714 g	774	501	6 33	14.65	17:98	58.22
4,475 }	e 26 }	1733	269	770	12758	24.71	20.41
es (es )	1:20	7.75	4 F.S	765	14:82	19:20	72'03 61:57
0 10 0	1,503.1 (4,20.1)	2.22   1 F <sub>5</sub>	4:30	7:15	14.01	21.42	49.91
0:5	ofs	176	7'58	10.00	22'09	24'48	53'93
751	212	OF4	661	5'07	15'52	13.08	23.93
06.1	2:57	2'11	2,23	6 52	10.03	20'71	50'72
0.52	1:00	1:04	6:27	8:41	16.11	10.02	54.65

### SUBSIDIARY TABLE IX.—Civil Condition

	•	-	<del></del>		<del></del>		CENTAGE OF WI	<del></del>
, N	ame of Caste.	].	· To	otal.	0-	-5. 	5-	-10.
	•		Males.	Females.	Males.	Females.	Males.	Females.
	Ţ		. 2	. 3	4	5 ,	6	7
		1			<u> </u>	1	T	
K2lar			4.79	16.92	0 02	0.00	0'15	0.36
Darji	•••		8.77	15.50	0.04	0.08	1	1 .
Koshti	•••		5,30	15.53	0 01	0.06	0,00	0.50
Teli	;		4.89	15'84	0.02	0.02	0 19	0.44
Lohar	•••		6 18	17.04	0.01	0.03	0.10	0 23
Dhangar	•••		5 67	18:40		0.00	0.09	0 65
Gadaria	•••		8.38	1689			0.63	0'79
Jogi	•••	}	5'97	19'54	·			0.47
Bidur			5'79	26.28		·	0.17	0'50
Banjara.	•••		. 9'16	21.08	<b>:</b>	0.02	0.16	0.36
	Group III (i)		6.48	18:37	0.01	0.04	0.24	0.52
Baiga			6.69	17:98				
Binjhwar	•••		6.07	20'45	0.02	0'04		0.04
Gond	. 2 - ,		5'44	18.68	0.02	0.06	0.11	0.30
Kandh	•••	٠	25'39	2111		0.08	j	0.28
Kawar	(1.1.1.1.1.1.1.1.1.1.1.1.1.1.1.1.1.1.1.		4.62	. 16.20	. 0'07	0'01	0,10	6'19
Kol	· · · · · · · · · · · · · · · · · · ·		B'45.	10.31	0.02	0'04		0.04
Korku	V p		7.59	8 28		:	0.11	0,55
Bhil	; •••		6.02	. 15.77			0.27	0.10
Halba	· · · · · · · · · · · · · · · · · · ·		4.00	18:40		; "	. 0.00	•••
•	Group IV		7.72	16.39	0.02	0.03	0.07	0.16
Basor			8.05	16 43	·		0.12	0'30
Ganda	•		4 <b>'9</b> 9	15.00	0.03	0.00	0.06	0'23
Ghasia	<b>.:.</b>		5*09	15.76		·	·	0.30
Katia	•••		9.84	18:24	·	0'04	1.64	0.29
Kori	•••		9.74	22.18	1'28		0.35	o.32
Kumar	•		5'94	., 15.84	0,01	0,02	0.08	0'22
Mang			4.11	15.28	.,.	***	0.11	0'30
Mehtar (Bh Mahar	angi) ·		871	12.76	· ·	···	•••	
Balahi		•	5.33	16:32	·	. 0.00	0.35	0.00
Chamar	••••		9'79	1847		***	0'94	0'22
Panka	•••		5'78	15'42	0'02	0.03	0'23	0'40
Dhobi	`		5'97	18:37	0.02	0.08	0'17	0.36
	,		5'40	1781	0.03	0.03	0.19	0.30
•	Group V	. 1		10.50	0.77	0:00	0.33	0.35
			6.82	16.78	0.11	0.03		

## by Age for selected Castes .- (Concld.)

NUMBER OF PERSONS AT EACH AGE-PERIOD.

10-	-15.	15-	20,	. 20	—40. 	40 a	nd over.
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
8	9	10	11	12	13	14	15
o·SS	1.74	2 16	4.10	640	. 12.37	15.86	57
0.23	1.32	2.18	4.59	9:53	14:78	23,22	40
0.28	0.01	1.65	2'34	5.65	ε 8·29	14'54	51
0.08	1,92	3.33	3.21	6.13	.11.03	14'34	55
1.53	1'28	a:36	5'21	7.82	13.92	16.96	50
ò·72	4:37	2.32	3 - 3 - 77	4.69	. 11,12	16.28	· 61
1.93	1,04	3'57	4.31	9.13	12.75	24'35	37
1.69	0.92	3 47	3.41	9.17	15.78	14.64	. 63
0.60	3.28	. 0.75		4.67	16.80	17'22	69
	1,10	2'72	5'44	8.98	10.81	29.22	· 60
0.48			9'37	0 90	1901		
0.88	1.93	2.35	4.58	7.22	13.67	18.72	55%
		4'44	4.00	12.30	20.37	14.20	62
0.12	0.31	0.40	7'42	9 79	21.64	20'21	. 66
0.20	0'75	2'06	4.45	785	16.26	16.39	64
0.10	o 86	2.12	10.93	10.62	23.23	21.82	67
0.32	0.21	1,20	3.00	5'79	14.68	15 85	бо
0.32	1.37	1.02	0.01	2.79	9.06	12'21	34
0.39	o:88	1'41	4.72	8:38	13.76	23'70	48
2.45	: 1 2.00	2.60	5'57	7.2	16.03	18.10	58
0'23	1.08	1.18	3 47	6.18	17'24	13.38	60
. 0.21	0.86	1:89	4.94	8.04	17:25	17.07	58.2
1.02	2'74	3.18	4.26	9.38	12,20	23'14	52
0.30	1,00	3'25	6:79	8.29	15.66	13'77	58
o.5g	, 1.11	3.46	6 27	7'14	12.97	15.20	ര
0 97	0.01	3.38	5'37	15:78	20'74	23.53	. 56
.2'20	1.66	4'02	6.90	10.12	22.63	26 01	бо
0 71	1.87	3.32	4.17	7.08	13:34	17.20	52
0.32	1'34	2.01	3.61	3.40	10.21	13'42	57
: 2'00	3.55	1'38	5.80	9'74	11'41	27.73	46
0.82	2.32	2.39	4.49	6.89	. 13.67	16.99	58-
1'03	1'49	10.36	5.18	10:26	17:41	25'44	<b>3</b> 7
1.19	2'14	3.18	4.68	7.85	. 12'39	15'43	53
1.08	1'29	3'43	4'17	9'24	13.96	13.89	621
0.23	1'74	5.18	3.62	6.91	7.80	1619	61.
0.88	1.75	: 3·40	5:05	8.60	14:48	19.08	56.7

#### APPENDIX B.

[Chapter VIII.]

### SUBSIDIARY TABLE I .- Variation in relation to Density since 1872.

	Percentage (+)	E OF VARIATION	N: INCREASE (—).	Net variation in period 1872—1901.	Mean d	ENSITY O	F POPULA	
District or State.	1891 to 1901	1881 to 1891.	1872 to 1881.	Increase (+)	1901,	1891.	1881.	1872
I	,2	3	4	5	6	7	8	9
	· ·							
British Districts,								
Saugor	20.39	+ 4.74	+7.05	-10.74	1176	147'7	141'0	131.7
Damoh	12:39	. +4'04	+16.06	+ 5'81	100.8	115.0	110.2	95'2
Jubbulpore	– 9.03	+ 8.86	+ 29'94	+28.68	174'0	191.3	175.7	1351
Mandla	6.51	÷12.85	+41'70	+49'52	62.9	. 67'2	59.6	42.0
Sconi	11761	+ 10.43	+ 16.94	+ 14,13	102.5	1157	104.7	89.2
			·	·				. <del></del>
.Jubbulpore Division	·· —12·37	+7.90	+20.59	+14.04	109.5	125.0	ייבנו	0.0
•	1		1.	× · · · · .	757	1	(d)	[
Narsinghpur	14'40	. +0.20	+ 7'59	-7.49	163.0	191.6	190.6	177'1'
Hoshangabad	-9.71	+ 6-48	+ 6.72	+260	1117	119'2	111.0	104.8
Nimar	+ 14.32	+ 13.02	+13'09	+46 22	83.5	72.7	64.9	56.0
Betul	-11.70	+5'99	+11'21	+4'08	74.6	84.2	79'7	71.7
Chhindwara	+ 10	+9*27	+ 18 02	· +29°10	88.1	88.0	803	68,5
Nerbudda Division	5:19	+6.69	+ 10.82	+12:10	97:3	101.8	95'46	861
Iverbudda Division								
Wardha	-3.92	+352	+9.16	+8.26	158 <sup>.</sup> 6	165.1	159'5	1461
Nagpur	0.79	+8.69	+10'49	+ 19.13	195'8	197'2	181 б	164'4
Chanda	- 13.77	+746	+16.15	+ 7.63	560	64.8	60 <b>·</b> 4	52'0
Bhandara	10'14	+8-63	,+21.06	+ 17:39	167.2	187.2	172'5	1424
Balaghat	-14.8	+12.55	+7.77	+3.31	104'0	122'1	108.5	100.7
							<u> </u>	
Nagpur Division	-8:58	+ 813	+13.71	+12'47	113·1	123.2	114 3	100 5

# SUBSIDIARY TABLE I.—Variation in relation to Density since 1872.—(Concld.)

n	istrict or State.		PERCENTAG (+)	E OF VARIATION OR DECREASE	N: INCREASE	Net variation in period	<sup>2</sup> 11		OF POPULA	ATION PER
D	istrict of State,		1891 to 1501.	1881 to 1891	1872 to 188	Increase (+	)	1891.	1881.	1872.
~	1		2	3	4	5	6	7	8	9
Britis	i Districts-(Contd.)									
Raipur	***	•••	-9·o8	+ 12.75	+ 28.21	+31.4	122'9	135	119.0	93'2
Bilaspur	•••	•••	-1298	+ 14.43	+42*20	+41.20	121'4	139'5	; 121.9	85.7
Sambalpur	***	•••	+4.18	+14.84	+32.29	+ 58 63	167.7	160.0	140.2	105.4
Chha	ttisgarh Division		-7:38	+13.76	+33.62	+40.79	131.3	141.7	124.6	93.2
Briti	sh Districts		-8.41	+9.61	+20.38	+20.83	114.3	124.5	113.8	94.3
	States.									
Makrai	***		-29.72	+ 10 64	+ 22.83	-4:49	84.1	1197	108.2	88.0
Baster o 50	•••		-1.41	+58.41	+148.86	+288.68	23.2	23.8	15.0	6.0
0.19	***		+ 25.68	+ 29.50	+46.08	+137.78	72·5	57'9	44'5	36.2
Nandgaon	•••		-31.37	+ 11.88	+ 10.70	-14.87	145'1	211'1	188.7	170'4
Chairagarh	•••		+24.08	+9.02	+ 35.88	+ 12:50	147.7	194.6	178.4	131.3
Chhuikhadan	•••		-27'33	+10.03	+ 11'45	<b>—1</b> 0.88	171'2	235.6	214.1	192.1
Kawardha	•••		<del>-37'4</del> 0	+6.31	+ 14'44	23.83	72'0	115.1	108.2	94.6
Sakti	***		-12'11	+11.10	+171.84	+165.67	161.6	183.0	165.3	<b>6</b> 0.8
Raigath	•		+3.80	+30.69	+ 103.68	+ 176.33	117.7	113.2	86.8	42.6
Sarangarh	•••		-3'97	+16.74	+92:16	. +115'41	1480	1541	132.0	68•6
Bamra <sub>.</sub>	. •••		+ 18.21	+.28.39	+.51;61	+ 13012	62'1	5 <sup>2</sup> .5	40.0	26.9
Rairakhol	***		+ 32'22	+14.26	+40.50	. +112.38	32'3	24.4	21.3	12.1
Sonpur	***		-12.99	+92'57	. + 36·71	÷ <b>2</b> 9 <sup>.</sup> 96	187.5	215'5	197.2	144'2
<sup>3</sup> atna	•••		—16·39	+ 2877	+ 161.23	. +181'58	115.8	.1398	107.2	41'1
Kalahandi			+7.42	+45'31	+68 22	+ 162 60	93.6	87.1	59'9	35.6
	atory States		-7.59	+24:31	. + 62.87	+90.18	67.8	73:4	58·1	35.6
Centr	al Provinces		-8.27	; +12.09	+25.20	+ 28 72	102.5	111.8	99.5	79:4

## SUBSIDIARY TABLE II .- Variation in Emigration and Immigration since 1891.

,							EMIGRATION,		1	imine stiga	•
4	Provinces.					1901.	1891.	Difference,	1921.	1831.	1),Secent.
Assam	7+4	•••	gane vinga diginame	044		84,170	3,844	+ To,325	191	***	*
Punjab	•••	••		*** *	• • •	1,356	1,095	+ 251	6,215	6,541	325
Bengal		•••				62,231	S <sub>3</sub> ,742	27.511	44 356	55.741	-11.375
Madras	•••	•••		•••	•••	14,011	16,233	2,243	21,763	25,795	- 5.032
Berar	•••	•••		•••	• • •	207,950	<b>216,48</b> 8	8,503	\$9,85 <b>8</b>	52,110	+ 7,778,
Cochin	•••	***		•••	•••	17	***	***	***	***	
North-West P	rovinces	•••		•••	***	10,857	12,179	1,372	54.9 <sup>5</sup> 3	50,043	+ 4940
Bombay	***	 F.,		•••	•••	12,451	10,494	- 1,957	21.219	24.554	+6.765
Baroda State	••• ••••				••	124	•••	•••	63	***	
Travancore					 14	37 September 197	۱۹۹۰ در به محمد	•••		***	
Rajputana Coorg	•••	•		•	<b></b>	362	***	•••	26,668	23,042	+ 4,625
Central India	•••	•••	, ,	,	***	66,563	 11 <b>7,</b> 878	 — 50,910	148,618		43.965
Hyderabad		` <b></b>			* ***	16,787	6,782	+ 10,005	19,408	21,885	- 2,477
Mysore	•••	*.	1. 0	•••	•••	•••	2,016	•••	785	•••	*
Burma	•••• •	···	•	•••		2,128	527	+ 1,601	315	•••	••••
		•	. ,		•						
		,	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	To	ital	479,558	473,298	+ 6,260	454,391	492,294	- 37,903

### SUBSIDIARY TABLE III.—Immigration per 10,000 of population.

,				PER 1	0,000 BOF	RN IN			•
. District or State of enumeration.		r or State			ISTRICTS (	OR STATES	Отне	R PROVING	CES OF
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Fémales.
ı	g .	3	4	5	6	7	8	. 9	10
Districts.									
Danoh Jubbulpore Mandla	8,736 8 820 8,636 8,801 8,166	8,822 8,989 8.618 8.851 8,146	8.647 8.556 8.653 8 920 8,186	478 677 423 833 1,530	451 528 392 841 1,536	505 829 454 825 1,525	777 502 912 276 301	712 483 960 307 317	844 522 867 245 287
Jubbulpore Division	. 9,610	8,680	8,618	707	668	746	632	638	626
Hoshangabad Nimar Betul	0,161 8,923 7,117 0,442 8,499	0.246 8.974 7.149 9.428 8.602	9 079 8,872 7,084 9,456 8,401	531 337 1,180 351 1,300	463 367 1,154 339 1,210	596 367 1,208 363 1,387	308 734 1,699 206 200	. 290 712 1,694 232 187	325 755 1,706 181 212
Nerbudda Division	5,620	8,663	8,576	748	703	793	629	631	628
Nagpur Chanda Bhandara	7,622 8,661 9,006 9,385 8 640	7,767 8,671 9,057 9,446 8,706	7.475 8.651 8.957 9.328 8.578	1,356 838 583 557 1,303	1,279 779 541 483 1,219	1,435 898 625 627 1,381	1,020 486 410 57 55	951 526 401 71 72	1,089 446 418 45 39
Nagpur Division	8,764	8,814	8,714	842	779	897	389	398	380
.Bilaspur	9.574 9,226 9,251	9,557 9 213 9,286	9,590 9,239 9,217	. 358 487 601	356 453 533	361 520 667	68 286 147	88 334 179	49 241 116
Chhattisgarh Division	9,385	9,381	9,388	459	431	486	155	187	125
British Districts	8,920	8,944	8,897	670	628	710	406	422	390
States,  Makrai Bastar Kanker Nandgaon Khairagarh Chhui khadan Kawardha Sakti Raigarh Sarangarh Barrangarh Bamra Rairakhol Sonpur Patna Kalahandi	6,189 9.327 7,053 7,142 7,387 6,514 7,509 6,317 8,202 7,640 7,903 6,391 8,901 8,431 9,220	6,939 9,289 7,467 7,714 6,928 7,676 6,721 8,299 7,967 7,830 6,382 9,075 8,494 9,227	5:444 9:366 7:011 6:847 7:088 6:136 7:350 5:931 8:108 7:339 7:980 6:399 8:735 8:371 9:212	3,468 555 2,911 2,689 2,484 3,443 2,443 3,470 1,359 2,296 1,124 2,351 636 1,433 466	2,716 584 2,854 2,299 2,109 3,004 2,258 3,014 1,217 1 945 1,135 2,330 504 1,348 442	4,215 . 525 2,967 3,044 2,829 3,845 2,618 3,905 1,498 2,626 1,113 2,373 761 1,514 491	343 118 36 164 127 42 48 213 438 64 972 1,256 463 134 314	345 127 51 227 174 68 66 265 484 88 1,034 1,283 421 154 331	341 109 22 106 83 18 32 164 393 43 907 1,227 503 115 297
Feudatory States	8,320	8,428	8,214	1,402	1,269	1,533	277	301	<b>253</b>
Central Provinces	8,819	8,857	8,783	793	736	848	384	402	367

### SUBSIDIARY TABLE

		ŀ					ENUN
			Dis	STRICT OF BIRTH.		OTHER D	STRICTS OF THE
Distric	t or:State of Birth.		Persons.	Males.	Females.	Persons.	Males.
	1	_	2	3	4	5	6
	Districts.	1		Ì			
Saugor Damoh Jubbulpore Mandla Seoni	••• ••• ••• •••	:::	411,503 251,651 587,736 282,063 267,622	210,617 128,978 289,191 138,516 129,041	200,886 222,673 298,545 143,547 138,581	32,687 22,615 37,262 24,295 37,963	14,859 10,053 17,828 12,436 17,755
Jubl	oulpore Division	-					
ous.	Molet Division	-	1,800,575	896,343	904,232	154,822	72,931
Narsinghpur Hoshangabad Nimar Betul Chhindwara	••• ••• •••		287,599 400,794 232,762 269,447 346,712	142,328 201,127 120,047 131,934 171,502	145,271 199,667 112,715 137,513 175,210	25,305 51,491 4,179 15,032 22,526	11,250 24,805 2,172 7,327 10,359
	rbudda Division		1,537,314	766,938	770,378	118,533	55,913
Wardha Nagpur Chanda Bhandara Balaghat	    Nagpur Division	•••	293,523 651,167 541,768 622,295 282,102	150,541 327,410 269,231 302,878 137,313	142,982 323,757 272,537 319,417 144,789	18,257 74,031 35,499 72,815 38,395	7.860 33.797 16,420 34.752 17,437
Raipur Bilaspur Szmbalpur	, 		1,379,172 934,577 767,538	662,784 451,612 378,140	716,388 482,965 389,398	127,190 57,908 68,330	58,506 25,782 31,354
Chha	ttisgarh Division		3,081,287	1,492,536	1,588,751	253,428	115,642
,	British Districts States.		8,810,031	4,343,190	4,466,841	765,780	354,752
Makrai Bastur Kanker Nandgaon Khiragarh Chuukhadan Kawardha Sakti Raigarh Sarangarh Bamra Rairakhol Sonpur Patna Kalahandi			8,067 285,883 73,020 90,248 101,612 17,176 43,156 \$14,087 143,478 61,040 97,505 17,183 151,204 234,182 323,179	4,565 144,618 36,602 44,884 50,681 8,726 21,464 7,316 71,819 30,862 49,532 8,888 75,113 115,939 162,470	3,562 141,265 36,418 45,364 50,931 .8 450 21 692 6,771 71,659 30,178 47,973 8,295 76,091 118,243 160,709	3,268 6,823 4,210 29,711 28,996 7,843 12,351 4,145 14,937 13,946 3,879 1,328 22,058 15,488 6,521	1,426 3 182 2,096 13,163 12,324 3,371 5,282 1,843 5,704 5,701 1,744 575 9,847 6,564 2,740
	Feudatory Statés	, ,	1,661,020	833,419	827,601	175,504	75,582
,	Central Province	s	10,471,051	5,178,809	5,294,442	941,284	430,314

#### IV.—Migration.

1,111	ER	ATED	IN
-------	----	------	----

Province.	Orner	Provinces or Is	inia.		TOTAL.	
Femily.	Persons.	Mater.	Females.	Persons.	Males.	Females.
7	8	0	10	11	12	13
17.529	989	5.054	4,826	454,070	230,530	223,540
12 5/2 10 431	5 701   50 610	3 174 10 C4S	2.527	279.967	142,205	137,762
11 850	8 136	3.746	14 582 4.300	655,628 314 494	323,067 154,698	332,561 159.790
20 235	828 :1	3.746 5.833	6,025	317,443	152,629	164,814
18,501	66,205	33,855	32,350	2,021,602	1,003,129	1,018,473
14,655	6,564	3,035	3,250	319,198	166,613	162,585
25 6.5	0 274	4 448	4.776	461,509	230,380 126,438	231,129 118,636
2,017 7.798	8,133 22,429	11,078	3 9 14	245,074 306,908	150,339	156,569
17,167	8,112	3,831	4 281	• 377,350	185,692	191,658
62,020	54,102	00,011	27,581	1,710,039	849,462	860,577
10,367	6;0;0	30.492	34 528	376,820	188,893	187,907
40.234	65 <b>c</b> 25   32,543	16,758	15.785	757,741	377.965 302 278	379,776 308 708
39.053	24.719 15.473	7,256	18.092	611,986 710,583	344 886	365.6 <u>9</u> 7
20 93R	15,584	7:495	8,089	336,081	162,245	173,836
128,731	163,330	78,028	84,711	2,793,191	1,376,267	1,416,924
65,654	.:7,516	23.937	24.479	1,554.178	744,627	809.551
32,126 36,976	55,0c6 30,712	27,813 17,155	28,093 19.557	1,048,391 872,580	505.207 426,649	543,184 445,931
137,786	140,434	68,305	72,120	3,475,149	1,676,483	1,798,666
411,028	424,170	207,309	213,771	9,099,981	4,905,341	5,094,640
				11,595	6,051	5,544
1,842 3 (41	260 6,168	3,033	3,135	298,874	150,833 39,678	5,544 148,041 39,621
2,114	2,059 (	980	1,089 1,281	79,299 122,473	39.078 59,279	63,193
16,548 16,072	2,513 2,741	1,232 1,284	1,457	133,349	64 289	69,060 13,200
4,472	524	2.16	278 864	25.543 57,118	12,343 27,493	29,625
7,069 2,302	1,611 444	747	225	18,070	9,378 81,208	9,298 84,041
9,233	6,834	3,685	3,149 843	165,240 76,628	37,302	39,266
8,245 2,135	1,642	799 1,854	1,937	105,175	53,130	52,045 9,669
753 12,211	1,143	522 ]	621	19,654 185.708	9,985 90,815	94,89 <b>3</b>
12,211 8,924 3,781	6,397 6,615	5,855 3,059 3,281	6,591 3.338 3.334	256,067 336,315	125.562 168.491	130,505 167,824.
					985,897	955,825
99,942	55,198	26,916	28,282	1,891,722		
510,970	479,368	234,315	245,053	11,891,703	5,841,238	<b>6,050,465</b>

	-				POPULATION.	TION.		۳			VAI	VARIATION.			
	Name of Caste.	Caste.						1901-1891.	91.	1891-1881.	381.	1881-1872.	2	1872-1901	01.
				1901.	.1681.	1881.	1872.	Number.	Percent-	Number,	Percent- age.	Number.	Percent- age.	Number.	Percent-
	GROU	GROUP No. I (a).													
	Representatives	Representatives of ancient twice-born.	orn.							•					
,,,	Brahman	:	:	391,519	382,945	359,886	274,827	+ 8.574	çı †	+ 23,059	+ 6.4	+ 85,059	+ 30.8	+ 116,692	+
9	Rajput	:	i	351,557	357,858	334,071	272,867	- 6,301	- 1.7	+ 23,787	+ 7.1	+ 61,204	+ 22.4	+ 78,690	+
'n	Kayasth	:	i	29,022	29,852	28,556	28,918	1 830	5.8	4 1.296	1.4 +	- 362	1.3	+ 104	†.o. +
4	Bania	:	1	127,668	129,270	122,358	83,635	- 1,602	:1 	+ 6,912	+ 5.6	+ 38,723	+ 46.3	+ 44.033	+ 22.6
		Total	•	899,766	899,925	844,871	660,247	- 159	61	+55,054	+ 6.2	+ 184,624	+ 27.9	+ 239,519	+ 36.3
	GROUF	GROUP No. I (b).													1
-	Other castes m especially re their occupati	Other castes not representatioes, but aspecially revered on account of their occupation or purity.	s, but												
<b>H</b>	Bhat	:	:	19,592	24,891	26,621	•	- 5,299	z.1z -	- 1,730	- 6.5	:	:	:	:
es .	Bairagi	:	:	36,513	39,162	33,427	24,267	6tg': -	S.9 -	+ 5,735	+ 17.2	9,160	+ 37.7	972,21 +	+ 50.3
n	Gosain	<b>፤</b>	:	26,955	25,834	28,437	810'22	+ 1,121	+ 4.3	+ 2,603	- 9.2	61419	+	+ 4.937	+ 23.4
		Total	ï	83,060	89,887	88,485	:	-6,827	9.4 -	+ 1,402	+ 1.5	:	:	:	:
	GROUP	GROUP No. II (a).	·												
	. Higher	Higher cultivators.				-									
-	Ahir	<b>:</b>	:	897,258	975,849	624,478	\$03,904	- 78,591	- 80	+ 351,371	+ \$6.2	+ 120,574	+ 23.9	+ 393,354	+ 779
N	Gujar	•	:	49,318	48,501	44,289	44,693	+ 817	+ 1.7	4,212	+ 9.2	60}	6,0 -	+ +620	+ 10'3
8	Dangi	:	:	22,903	25,070	23,180	12,612	791,2 -	9.6	+ 1,890	+ 8.3	+ 5.568	9.16 +	+ 5,291	+ 30.0
4	Kurmi	:	:	771,521	803,370	741,728	666,387	648,16 -	- 3.9	+ 61,642	+ S:3	+ 75341	+	+ 105,134	+ 15.7
	Lodhi	<b>:</b>	:	275,178	287,241	265,147	2:40,059	- 12,063	् <u>ध</u> 1	+ 22,094	+ 8.3	+ 25.083	+ 10'5	4 35,119	9,41 +
	Kachhi	:	:	105,831	123,206	116,677	103,445	- 17,375	1.1:1	+ 6,529	9.5 +	+ 13,232	+ 127	+ 2,385	+ 23.0
	Mali	:	:	345,889	363,613	322,540	242,373	122'21 -	6.4-	+ 41,073	4 13.7	+ So,167	+ 33.1	+ 103,516	+ 42.6
	Kirar	:	:	41,529	43,316	45,977	38,635	- 1,787	74 1	2,661	1 5.8	+ 7.343	0.61 +	t63'c +	+ 7.4
6	Kohli	:	:	18,675	20,850	19,338	22,738	- 2,175	10.4	4 1,512	+ 78	3,400	6.41 -	- 4,063	1 - 17-8
,							<u>د</u>								

: :	0.11	:	:	+ 90.4	:			+ 17.2	1.92 +	- 4.7	:	+ 18.2	:		+ 37.3	6.01	9.41 -	:	:			;	9.17			8.9 +	1380		:
: <b>:</b>	4,261	i	÷	+ 6.241	÷			+ 9,838	+ 20,189	- 550	:	4 4,816	:		+ 37,124	- 27,381	3,541	:	:			:	3,446	:	•	+ 2,538	+ 13,135	:	
<b>!</b> :	+ 3.1	:	:	8.68 +	:			+ 15.8	6.61 +	+ 11.3	:	+ 3.0	:		+ 32.3	9.61 -	6.02	:	:			:	6:3	:	•	+ 7.1	+ 18.3	:	:
: :	+ 1,177	:	:	+ 6,195	:			+ 9,064	+ 15406	+ 1,313	:	+ 537			4 .32,117	44.079	4,213	:	,			:	000'1	:	:	+ 2,604	+ 6,151	:	:
+ 18.7	17.8	+ 34.3	+ 24.3	+ 8·8	+ 21.2			+ 5.4	+ 8.0	4.1	+ 7.5	+ 23.7	+ 8.3		t 6.3	6.21 +	6,61 +	+ 18.1	+ 13.2			9.81 +	0.0	+ 2.5	+ 10.5	+ 8.4	+ 13.8	4 105.8	+10.8
+ 17,373	- 7,056	+ 6,680	+ 4.012	+ 1,146	514,109			+ 3,559	+ 7,407	- 605	+ 876	+ 6,222	. 17,459		4 8,259	+ 26,889	+ 3,162	+ 31,341	+ 69,651			+ 757	+ 24	+ 728	+ 1,446	+ 3,320	+ 5,500	+ 5,322	+ 17,097
+ 15.6	+ 5.0	+ 21.1	+ 4.3	- 77	+ 4.1 +			1.0	5.0 1	10,7	5.0 +	0.9	- 3.8 +		5.3	4.4	- 131	1 64	- 4.8			21.2	16.5	13.7	+ 53.3	1 79	+ 3.3	7 IO.3	4.2
+ 17,173	+ 1,618	+ 5,545	+ 890	1,100	-136,364			- 2,785	- 2,624	1,258	69	1,943	- 8,541		3,252	161,01 ~	2,490	- 13,020	-28,953			3,184	19461	- 4,125	+ 3,384	- 3,386	+ 1,484	+ 1,055	- 7,233
: :	38,450	:	:	6,902	:			57,332	77,325	699'11	:	25.768	:		99,497	251,104	20,094	:	:			:	15,939	:	:	36,850	33,689	:	÷
92,827	39,627	19,539	16,516	13.097	2,418,943			966,396	92,731	12,982	11,670	26,305	210,084		131,614	207,025	188,21	172,759	527,279		<del></del> -	14,070	14,930	29,439	13.804	39,454	39,840	5,030	156,567
110,200	32,571	26,219	20,528	14,243	2,933,052 2			69,955	100,138	12,377	12,546	32,527	227,543		139,873	233,914	19,043	204,100	598,930		_	14,827	14,954	30,167	15,250	42,774	45,340	10,352	173,664
127,373	34,189	31,764	21,418	13,143	2,796,688 2,			67,170	97,514	611,11	12,615	30,584	219,002		136,621	223,723	16,553	191,080	567,977			11,643	12,493	26,042	18,634	39,388	46,824	11,407	. 166,431
-:		:	-:	<del>-</del>	<u>.</u>			-	:	÷	<del>-</del> :	:	-	<u>.</u>	:	:	:		:		.,	<u>:</u>	:	i	ŧ	÷	E	:	-
			:	:	Total	Group No. II (b).	Higher artisans or trading castes.	ī	:	:	ï	:	Total	Gnour No II (c),	:	:	:	:	Total	Group No. III (a).	Lower cultivating labouring eastes.	1		:	•	:	:	•	Total
to Kolta				_		GROUP	Higher arliaan	1 Barhai	2 Sonar	3 Kasar	4 Sansia	5 Barai		Gnov	r Nai	2 Dhimar	3 Kaliar	4 Kewat		GROU	Lower cultivat	Dahait			4 Palk	-	6 Bhoyar	7 Balji	
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V.—Variations.in	
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TABLE	1
SIDIARY TABLE V.—Variati	
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		_												
	Name of Caste.	. :	,				1981-1981	91.	1891-1881.	381.	1881-1872.	ë	1872-1901.	)I.
1		•	1901.	1891.	. 1881.	1872.	Number.	Percent- age.	Number,	Percent-	Number.	Percent.	Number.	Percent- age.
	GROUP No. III (6).	-				:	:			-				
Lower a	Lower artisans, trading and miscel- laneons.castés.	el-			<u> </u>								٠	***********
ı Kalar	:	:	149,200	161,787	156,297	119,489	- 12,587	- 78	+ 5,490	4 33	. 36,808	+ 30.8	112'65 + .	6.†2 +
2 Darji		:	33,420	35,992	31,233	37,113	- 2,572	1 72	+ 4,759	+ 15.3	- 5,830	- 15.8	- 3,693	6.6
3 Koshti	<b>;</b> ;	• :	136,079	141,351	131,809	105,862	- 5.273	- 3.7	+ 9,542	+ 7.3	4 25,947	+ 24:3	4 30,217	+ 28.5
4 Teli	: ;:	:	712,170	734,935	636,244	480,871	- 22,765	3.1	169'86 +	+ 15'5	+ 155,373	+ 32.3	4 231,239	+ 48.1
S Bahna	:	:	21,309	33,075	18,378	:	- 11,766	- 35.6	+ 14,697	6.62 +	:	:	:	:.
6 Lohar	:	:	135,058	150,309	134,404	99,048	15,251	1 i	+ 15.905	÷ 11.\$	+ 35,356	+ 35.7	+ 36,010	+ 26.3
7 Sundi	:	:	18,143	15,420	:	:	+ 2,723	+ 17.7	:	:	:	:	:	:
8 Dhangar	:	:	\$2,569	59.367	\$7,491	54,900	- 6,798	11.5	9,8,1 +	+ 33	105,2 +	+ 4.1	153,6	다 
Beldar	E	:	12,738	14,371	12,790	11,039	- 1,633	11.3	1851 +	÷ 12.3	+ 1.751	+ 159	669'1 +	+: 15:4
10 Bidur	:	E	18,764	19.164	20,120	14,606	400	<u>8</u>	956 -	1	+ 5:514	+ 37.8	+ 4,158	+ 28.3
11 Banjara	Ŧ	:	\$1,531	55 336	52,520	39,946	1 3.805	6.9	4 2,816	+ 5.4	+ 12:274	9.16 +	+ 11.585	0.65 +
	. Total	H	1,340,981	1,421,107	:	÷	-80,126	9.9 -		:	•	;	:	<b>i</b>
	GROUP No. IV. Aborginal castes.				-							•		-
Biga		-:	24,744	23,152	18,514	8,692	1,592	÷ 6.8	+ 4.678	+ 250	4	0,511 +	+ 16052	1 + 154.7
Bharia-Bhumia	humia	:	33,561	49,194	43,403	610,72	- 15,633	- 31.7	+ 5.791	+	+ 16,354	+	+ 6,542	
Binjhwar		-:	71,099	97,162	83.868	:	- 26,063	8.92 -	to:181 +	+ 15'9	:	:	:	:
Bhaina	:	<u>:</u>	11,772	12,151	14.486	:	5,379	- 31.3	+ 2,665	†.g. +.	:	:	;	:
Bhil		:	23,110	22,424	17,583	21,962	989 +	+	1484 +	+ 27.5	4.379	6.61 —	+ 1,148	4
Bhuiya	:	: ·	18,102	16,291	13,583	•	118'1 +	1.11 +	+ 2,708	6.61 +	;	:	:	:
	•••	÷	116,01	13,026	17,849	:	2,115	z.91 —	4,823	1 27.0	<b>:</b> .	:		•
S Gond		_	,				_							

	:	9.89 +	:	6.291 +	1 89 +	:	•	ŧ	:	:		:	•	:	:	÷	4 21.7	+ 45.7	. g.				α : :	:	•	£ 600 ±
	-:	+ 49,852	:	+ 46,724	+ 40,427	:	:		:			. 1		:		:	+ 7,642	+ 31,134	6.315	4 78.466	4 6.647	,	+ 169,119	· ·	1	35./44 
,	:	1,29 +	:	+ 173.8	+ 59.1	:	:			1	<del></del>	·	`		:	:	+ 77.4	+ 31.1	1.92 -	+ 345.7	4:3	;	1.56 +	:	α 3	
	:	+ 48,769	:	+ 48,336	+ 33,323	:	:	•				+ 424				:	+ 21,391	+ 21,183	868'9	+ 45,807	26,550	:	+ 198,536	;	4 42.350	1.
	6.26 +	+ 5.3	:	6,11 +	+ 13.3	5.81. —	+ 20.0	+ \$6.8	,  ;			4 9.7	8.91 +	+ 153		+ 400	5.8	+ 15.1	2.8	+ 40.3	+ 15.4	19.7	9.51 +	+ 14.8	+ 13.8	+ 15.0
•	- 48,632	6699 —	:	+ 11,368	+ 12,334	- 15,348	+ 26,202	+ 35.462	:			+ 4 251	+. 45 914	+ 5,234		4 13,049	- 2,834	+ 13,467	200	+ 23,807	+ 90.383	- 10,114	610,611 +	+ 20 905	+ 16,705	340,026
-	<u>:</u>	- 43	+ 134.2	1.48	2:0	+ 11.8	- 7.9	1 12	- 11:8			E.11 —	13.8	1.8	04:0		- 236	3.4	0.9 +	8.01 +	8:2	+ 6.3	- 16.8	15.5	1 3.9	1111
	- 27∕2759	- 5,556	+ 18,806	12980	5,230	+ 1,922	- 12,453	156'01 —	383,766			- 5.426	- 41,931	818	12.016		516,01 —	3,516	+ 1,143	+ 8,952	961'25 —	+ 2,563	- 148,436	- 24,776	5,311	-297,683
-	:	72,667	:	27,812	59,353	:	:	:	:			43,285	:	:	:	,	27.638	68,072	26,433	13 250	612,775	:	566,143	:	77,486	
-	147,768	121,436	;	76,148	92,676	31,644	130,719	62,451	:		••	43,709	273,847	34,310	30,091		49,029	89.255	19,535	59,057	586,225	51,114	764,679	141,726	119,836	2,262,413
-	196,400	128,075	13982	87,516	105,010	16,296	156,921	97,913	3,248,353			47,960	319,761	39,544	43,940	, ,	40,195	102,722	18,975	82,864	809'929	41,000	883,698	162,631	136,541	2,802,439
	168,641	122,519	32,788	74.536	99,780	18,218	144,468	86,962	2,864,587			, 42,534	277,830	38,726	31,924			99,206	20,118	91,816	619,412	43,563	735,262	137,855		2,304,758
	:	;	•	:	:	:	:	:	:			ì	•	:	:		:	:	:	•	•	:	:	:	:	•
•		ŧ	:	÷	:	:	:	:	Total	GROUP No. V.	Castes who cannot be touched.	:	:	:	:	;	<b>:</b>	:	:	ì	:	:	<b>!</b>	.3	;	Total
•	Kandh	Kawar	Kisan ·	Kol	Korku	Kuda	Sawara	Halba			Caste	Basor.	Ganda	Ghasía	Katin	Kori		Kumnar	Mang	Mehtar 🤃	i, isthar	-lahi	ਬ •	ጅ :		

SUBSIDIARY TABLE VI.—Deduced population by Districts excluding Zamindaris.

iā	District 3.	Popul	Population by census of 1891.	Births, 1891-1901.	Decennial birth-rate.	Deaths, 1891-1901.	Decennial death-rate per 100.	Excess on (	Excess of births on deaths.	Deduced popu- tation, 1901.	Census popula-	Difference of last two columns.		Differences per cent. on census popu- lation of 1901.	on oot oot oot
Stugor		-:	591,743	179,459	30.3	264,717	44.7	1	85 258	506,485	471,046	1	35,439	1	75.3
Damoh	ş		325,613	192'901	32.8	139,900	43.0	l	33,139	292,474	285,326	1	7,148	1	25.1
Jubbulpora	. :	-:	748,146	256,462	34.3	305,892	40.0	1	49 430	698,716	680,585	1	18,131	1	9.92
Mandla	:	:	339,341	120,077	35.4	133,702	39.4	1	13,625	325,716	317,250	1	8,466		267
Seoni	:	:	370,767	122,134	32.9	134 700	36.3	]	12,566	358,201	327,709	1	30,492	1	93.0
Jubbulpore Division		1	2,375,610	784,893	33.0	116,876	41.3	1	194,018	2,181,592	2,081,916	1	96.62	1	47.9
Narsinghpur		-	- 367,026	121,484	33.1	157,078	43.5	1	34,594	332,432	.313.951	1	18,481	1	58.9
Hoshangabad		<del></del>	492,818	184,609	37.5	209,892	43.6	1	25,283	467.535	445,506	1	22,022	1	49.4
Nimar	Ξ		285,944	117,686	41.3	132,590	46.4	1	14,904	271,040	327,035	+.	55,995	+	171.2
Betul	:	•	323,196	124,609	38.6	137,789	. 336	1	13 180	310,016	. 285,363	1	24,653	1	86.4
Chhindwara	:	-	339.443	142,078	41.9	139,371	41.1	+	2,707	342,150	347,926	+	5,776	+	9.91
Nerbudda Division			1,808,427	690,466	38.2	775,720	42.9	1	85,254	. 1,723,173	182,617,1		3.392	l .   · l	7.0
Wardha	:	-;	400,854	152,870	38.1	175,168	43.7		22,298	378,556	385,103	+	6,547	+	17.0
Nagpur	:	:	757,862	274,858	36.3	272,584	36.0	+	2,274	760,136	751,844	1	8,292	. 1	0.11
Chanda	•	· 	\$60,105	193,533	34.5	213,138	38.0	ì	19,605	541,494	495.454	1	46,040	1	6,26
Bhandara	· .	: ,	742,850	266,678	. 35.9	273,206	. 368	1	6,528	736,322	663,062	1	73,260	, # 1	110.4
Balaghat	:		383,363	122,641	32,0	. 145,256	37.9	١,٠	22,615	360,748	326,521	1	34,237	1	104.8
Nagpur Division		<u>"</u>	2,846,028	1,010,580	35.5	1,079,352	6.16	1	68,772	2,777,256	2,621.984	1.	155,272	*	2,65
Raipur	•		1,255,698	451,024	6.58 .	484,492	386	1	33468	1,222,230	1,136,975	1	85,255	1	74.9
Bilaspur	:	.,	827,433	290,086	35.1	309-530	37.4	1	19,444	807,984	702,055	!	105.934	्रम् ।	150.0
Sambalpur		1	388,205	160,731	41.4	r39.955	36.1	+	20.776	408,981	406,660	1	2, 321	ſ	5.7
Chhattisgath Division			2,471,336	901,841	36.2	933,977	378	1	32,136	2,439,200	2,245 690		193,510	1	1.98
British Districts		 	9,501,401	3,387,780	35.7	3,767,980	39.7	6	380,180	9,121,221	8,669,371	1	451,850	1	52.1
													-		-

#### APPENDIX C.

[Chapter IX.]

SUBSIDIARY TABLE III.—List of names returned in the schedules, with the caste under which they have been classified.

Serial No.	Nam	e of Caste.		Caste in which amalgamated.
1	Adanath			Included in Jogi.
2	Adiyan	• •••		Do. Mala.
1	Agamudayan	•••		A caste.
3	Agaria	•••		A tribe.
4	Agarwai	,		A sub-caste of Bania.
5 6		•••		Included in Mala.
1	Agayani Agharia	•••		A caste.
7 8		•••		Included in Jogi.
	Agliori Agniliotri	•••	•••	Do. Brahman.
9	Agnivanner	•••		Do. Dhobi.
10	Agrabasi	•••	• • •	Do. Bania.
11	Agragand	•••	•••	Do. Agarwal (Bania).
12	Agrahari	•••	•••	A sub-caste of Bania.
13	Ahir	•••		A caste.
14	Ahir Baredi	•••	···	Included in Ahir.
15	Ajodhiawasi	•••	•••	Do. Audhia (Bania).
16	Alia	•••	•••	Do. Chasa (Patna) and Kachhi (else-
17	Mila	•••	•••	where).
18	Alkari	_		Do. Kachhi.
	Arab		,.,	A caste.
19	Arakh	•••	•••	Included in Naik (Chanda) and Pasi (else-
20	Makn	• • •		where).
	Are			A caste.
21	Arora	•••	•••	A caste.
22	Aryasamaji	•••	•••	A caste.
23		•••	•••	Included in Gosain.
24	Aspuri		•••	A caste.
25	Atari Audhalia		•••	A caste.
26	Audhia			Included in Sonar.
27	Audhia Beria			Do. Audhalia.
28	Ayar Ayar			Do. Brahman.
29	Ayawar		***	Do. Satani.
30	Badak			Do. Bahelia.
31	Badi		•••	Do. Nat.
32	Badwaik	•••	•••	Do. Ganda.
33	Bagarty		•••	Do. Rawat (Ahir).
34	Baghua	•••	• • •	Do. Sawara.
35	1 - 4"	•••	•••	A caste.
36	Bahna	•••	•••	A caste.
37	Baid		•••	Included in Nath (Jogi).
38	Baiga	•••	•••	
39 40	Bairagi	•••		A caste.
41 41	Baishnava	•••	• • • • • • • • • • • • • • • • • • • •	Included in Bairagi.
42	Bais		• • • • • • • • • • • • • • • • • • • •	A sub-caste of Rajput.
43	Balahi	•••	-•••	A caste.
. 44	Balija	··•		A caste. Included in Balija.
45	Balija Naidu	•••	•••	Do. Balija.
46	Balji	•••	•••	Do. Bairagi.
47	Balsantoo	•••	•••	Do. Nat.
48		•••		A caste
49	Bania	•••	•••	A casta
50	l •	•••	• • •	A caste.
51	Banka		•••	Included in Kirar.
52		•••		Do. Bargah.
53	Barag		••	A caste.
54	Barai	.•.•	•••	Included in Dhobi.
55	Baretha	•••	•••	. A caste.
56	Bargah	•••		Included in Bargah.
57	Bargahi	•••	•	1

73   Bedi 74   Behe 75   Bela 76   Bela 77   Bela 78   Bela 79   Beng 80   Berk 81   Besh 82   Besh 83   Bhad 85   Bhad 86   Bhad 87   Bhan 90   Bhan 91   Bhan 92   Bhan 93   Bhan 94   Bhan 95   Bhan 96   Bhan 97   Bhan 98   Bhan 99   Bhan 99   Bhan 99   Bhan 99   Bhan 99   Bhan 99   Bhan		e of Caste.		Caste in which amalgamated.
59 Bargi Bari 62 Bari 63 Bark 64 Baro 65 Bark 66 Baro 67 Basa 68 Basa 69 70 Basa 80 Basa 80 Basa 81 Beda 77 Beld 77 Beld 77 Bell 81 Bell 82 Bell 83 Besh 84 Bhab 85 Bhad 87 Bhab 88 Bhad 89 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 99 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 99 Bhan 91 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 99 Bhan 90 Bhan 91 Bhan 91 Bhan 91 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 99 Bhan 90 Bhan 91 Bhan	ha		· · ·	Included in Bargah.
60 Barhi 62 Baril 63 Baril 64 Barol 65 Barki 66 Basa 66 Basa 67 Basa 68 Basa 69 Basa 70 Basa 80 Basa 80 Basa 80 Basa 81 Bela 82 Bela 83 Bela 84 Bhad 85 Bhad 87 Bhan 88 Bhad 89 90 91 92 93 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 85 Bhan 86 Bhan 87 Bhan 88 Bhan 88 Bhan 89 90 100 111 102 Bhan 101 Bhan 102 Bhan 103 Bhan 104 Bhan 105 Bhan 106 Bhan 107 Bhan 108 Bhan 109 Bhan 109 Bhan 100 Bhan 101 Bhan 102 Bhan 103 Bhan 104 Bhan 105 Bhan 106 Bhan 107 Bhan 108 Bhan 109 Bhan 109 Bhan 100 Bhan 110 Bhan 1110 Bhan 1110 Bhan 1110 Bhan 1110 Bhan 1111 Bhoi 111 Bhoi 1111 Bhoi 111		` •••	•••	Do. Gujar.
61 Bari 62 Bari 63 Bark 64 Baro 65 Bark 66 Bark 67 68 Basse 69 70 Basse 70 Basse 71 Basse 72 Basse 73 Beda 74 Bela 75 Beld 77 Bell 78 Bell 78 Bell 80 Berk 81 Besh 82 Besh 83 Basse 84 Bhab 85 Bhad 87 Bhad 88 Bhad 89 Bhai 90 Bhai 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 99 Bhan 90 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 99 Bhan 91 Bhan 91 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 99 Bhan 91 Bhan		•••	***	A caste.
63 Barki 64 Baro 65 Barti 66 Bars 67 68 Basa 69 Basa 69 Basa 70 Basa 72 Beda 73 Beda 74 Bela 75 Beld 77 Bell 78 Bels 80 Berki 82 Besh 83 Besh 84 Bhad 85 Bhad 86 Bhad 87 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 99 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 99 Bhan 99 Bhan 99 Bhan 90 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 99 Bhan 99 Bhan 90 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 99 Bhan 99 Bhan 90 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 99 Bhan 99 Bhan 90 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 99 Bhan 90 Bhan 90 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 90 Bhan 90 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 90 Bhan 90 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 90 Bhan 90 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 90 Bhan 90 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 90 Bhan		•••		A caste.
64 Baro 65 Barti 66 Bars 67 Basa 68 Basa 69 Basa 70 Basa 70 Basa 80 Basa 80 Basa 81 Beda 77 Bela 77 Bela 78 Bela 79 Beng 80 Berk 82 Besh 83 Besh 84 Bhad 85 Bhad 87 Bhan 90 Bhai 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 910 Bhan 910 Bhan 9110 Bhan 9111 Bhar 912 Bhan 913 Bhan 914 Bhan 915 Bhan 916 Bhan 917 Bhan 918 Bhan 919 Bhan 910 Bhan 910 Bhan 9110 Bhan 9111 Bhan 911 Bhan 91 Bhan	k +	***	•••	Included in Bhandari (Nai).
65 Barti Barw 667 Basa 688 Basa 699 70 Basa 70 Basa 70 Basa 70 Basa 70 Basa 80 Basa 80 Bedi 71 Bela 72 Bela 73 Bela 74 Bela 75 Bels 80 Berk 81 Besh 82 Besh 83 Besh 84 Bhad 85 Bhad 86 Bhad 87 Bhan 88 Bhan 90 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 85 Bhan 96 Bhan 86 Bhan 97 Bhan 86 Bhan 97 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 910 Bhan 910 Bhan 9110 Bhan 9111 Bhan 911 Bhan 91			•••	Unclassed.
66 Barw 67 Basa 68 Base 69 Base 70 Baxa 71 Beda 72 Beda 73 Bella 74 Bella 75 Bella 76 Bella 879 Beng 80 Berk 82 Besh 83 Besh 84 Bhab 85 Bhad 87 Bhai 88 Bhad 87 Bhai 89 Bhai 90 Bhai 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 99 Bhan 910 Bhan 910 Bhan 9110 Bhan 9111 Bhar 9110 Bhan 9111 Bhan 911 Bhan 91 Bhan		•••	•••	Included in Bharbhunja.
67 Basa 68 Basd 69 Baso 70 Baxa 72 Baso 71 Basa 72 Baso 73 Bedi 74 Bela 75 Beld 77 Bella 78 Bella 89 Berk 82 Besh 83 Bhad 85 Bhad 86 Bhad 87 Bhai 88 Bhad 89 Bhai 90 Bhai 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 100 Bhan 101 Bhar 102 Bhar 103 Bhan 104 Bhan 105 Bhan 106 Bhan 107 Bhar 108 Bhai 107 Bhar 108 Bhai 109 Bhai 101 Bhar 102 Bhar 103 Bhan 104 Bhan 105 Bhan 106 Bhan 107 Bhar 108 Bhai 109 Bhai 100 Bhai 101 Bhai 102 Bhan 103 Bhan 104 Bhan 105 Bhan 106 Bhan 107 Bhan 108 Bhai 109 Bhai 100 Bhan 100 Bhan 101 Bhan 102 Bhan 103 Bhan 104 Bhan 105 Bhan 106 Bhan 107 Bhan 108 Bhan 109 Bhan 100 Bhan 100 Bhan 101 Bhan 102 Bhan 103 Bhan 104 Bhan 105 Bhan 106 Bhan 107 Bhan 108 Bhan 109 Bhan 100		•••	•••	Do. Gond.
68 Based 69 Base 70 Base 70 Base 71 Base 72 Beda 73 Behe 75 Bela 76 Bela 77 Bela 78 Bels 80 Berk 82 Besh 83 Besh 84 Bhad 85 Bhad 87 Bhad 88 Bhad 89 90 90 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 97 98 Bhan 97 98 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 97 98 Bhan 98 Bhan 99 Bhan 99 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 97 Bhan 98 Bhan 99 Bhan 99 Bhan 99 Bhan 99 Bhan 91 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan		•••	•••	Do. Rajput.
69 Baser Basor 70 Basar 72 Beda 73 Beda 74 Bela 75 Beld 77 Bella 78 Bella 89 Berk 82 Besh 83 Besta 84 Bhab 85 Bhad 87 Bhad 88 Bhad 87 Bhan 90 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 99 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 99 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 90 Bhan		•••	***	Do. Paik.
70 Baso 71 Baso 72 Basa 73 Beda 74 Behe 75 Beld 76 Beld 77 Bella 78 Belm 80 Beng 81 Besh 82 Besh 83 Bhad 85 Bhad 87 Bhad 86 Bhad 87 Bhan 99 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan 99 Bhan 99 Bhan 91 Bhan 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 99 Bhan			•••	A caste.
71 Baxa 72 Beda 73 Beda 73 Behe 74 Bela 75 Beld 77 Bella 78 Belw 79 Beng 80 Berk 82 Besh 83 Besh 84 Bhad 85 Bhad 87 Bhad 88 Bhad 87 Bhan 99 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 97 Bhan 97 Bhan 98 Bhan 97 Bhan 97 Bhan 98 Bhan 99 Bhan 101 Bhan 102 Bhar 103 Bhar 104 Bhar 105 Bhar 107 Bhila 110 Bhila 111 Bhoi 113 Bhoi 114 Bhoi 115 Bhoi 116 Bhoy 117 Bhila		•••	•••	Included in Basor. A caste.
72 Beda 73 Beda 74 Behe 75 Beld 76 Beld 77 Beld 77 Beld 78 Belw 80 Berk 81 Besh 82 Besh 83 Bhad 85 Bhad 86 Bhad 87 Bhan 90 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 101 Bhan 102 Bhar 103 Bhan 104 Bhar 105 Bhar 107 Bhila 110 Bhila 111 Bhoi 110 Bhila 111 Bhoi 111 Bhoi 112 Bhoi 113 Bhoi 114 Bhoi 115 Bhoi 116 Bhoy 117 Bhila		•••	•••	A sub-caste of Rajput.
73 Bedi 74 Behe 75 Beld 77 Beld 78 Belw 79 Bemg 80 Berk 81 Besh 82 Besh 83 Bhad 85 Bhad 87 Bhad 88 Bhad 89 Bhair 90 Bhair 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 101 Bhan 102 Bhar 103 Bhar 104 Bhat 105 Bhat 107 Bhat 108 Bhai 109 Bhila 110 Bhat 101 Bhat 102 Bhat 103 Bhat 104 Bhat 105 Bhat 106 Bhat 107 Bhat 108 Bhai 109 Bhila 110 Bhila 111 Bhoi 112 Bhoi 113 Bhoi 114 Bhoi 115 Bhoi 116 Bhoy 117 Bhoi	r Telangi	•••	•••	Included in Bahelia.
74 Behe 75 Bela 76 Bela 77 Bela 78 Beld 77 Bella 78 Belw 80 Beng 80 Berk 82 Besh 83 Bhad 85 Bhad 87 Bhad 88 Bhad 89 Bhai 90 Bhai 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 96 Bhan 102 Bhan 103 Bhar 104 Bhar 105 Bhar 106 Bhar 107 Bhar 108 Bhai 109 Bhil 110 Bhila 111 Bhoi 111 Bhoi 112 Bhoi 113 Bhoi 114 Bhoi 115 Bhoi 116 Bhoy 117 Bhoi 117 Bhoi 118 Bhoi 119 Bhila		***	•••	Do. Nat.
75 Belay   76 Beld   77 Beld   78 Beld   80 Beng   80 Berk   82 Besh   83 Besh   84 Bhab   85 Bhad   86 Bhad   87 Bhai   90 Bhai   91 Bhan   92 Bhan   93 Bhan   94 Bhan   95 Bhan   96 Bhan   101 Bhan   102 Bhar   103 Bhar   104 Bhar   105 Bhar   106 Bhar   107 Bhai   108 Bhai   109 Bhil   110 Bhila   111 Bhist   112 Bhoi   113 Bhoi   114 Bhoi   115 Bhoi   116 Bhoy   117 Bhoi   117 Bhoi   118 Bhoi   119 Bhila   110 Bhila   111 Bhoi   111 Bhoi   112 Bhoi   113 Bhoi   114 Bhoi   115 Bhoi   116 Bhoy   117 Bhoi   117 Bhoi   118 Bhoi   119 Bhoi   110 Bhoi   110 Bhoi   111 Bhoi   111 Bhoi   112 Bhoi   113 Bhoi   114 Bhoi   115 Bhoi   116 Bhoy   117 Bhoil		•••	•••	Do. Bahna.
77 Bella 78 Belw 79 Beng 80 Beng 81 Besh 82 Besh 83 Besh 84 Bhab 85 Bhad 87 Bhad 88 Bhai 89 Bhai 90 Bhai 91 Bhan 91 Bhan 92 Bhan 93 Bhan 94 Bhan 96 Bhan 101 Bhan 102 Bhar 103 Bhar 104 Bhar 105 Bhar 106 Bhar 107 Bhar 108 Bhai 109 Bhil 110 Bhila 111 Bhoi 111 Bhoi 112 Bhoi 113 Bhoi 114 Bhoi 115 Bhoi 116 Bhoy 117 Bhoy 117 Bhoy 118 Bhoy 119 Bhila	yat	•••	•••	Do. Vellalan.
78 Belw 79 Beng 80 Berg 80 Berg 81 Besh 82 Besh 83 Besh 84 Bhad 85 Bhad 87 Bhad 88 Bhad 89 Bhair 90 Bhair 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhar 101 Bhar 102 Bhar 103 Bhar 104 Bhar 105 Bhar 106 Bhar 107 Bhar 108 Bhai 109 Bhil 110 Bhila 111 Bhoi 111 Bhoi 112 Bhoi 113 Bhoi 114 Bhoi 115 Bhoi 116 Bhoy 117 Bhoi			•••	A caste.
79   Beme   Beng   Benk   Besh   Besh		•••	•••	Included in Vellalan.
80 Beng 81 Berk 82 Besh 83 Best 84 Bhab 85 Bhad 86 Bhad 87 Bhad 89 Bhai 90 Bhai 91 Bhan 92 Bhan 93 Bhan 94 Bhan 96 Bhan 101 Bhan 102 Bhar 103 Bhar 104 Bhat 105 Bhat 106 Bhat 107 Bhat 107 Bhat 108 Bhila 110 Bhila 111 Bhist 112 Bhoi 113 Bhoi 114 Bhoi 115 Bhoi 116 Bhoy 117 Bhoy		***	***	A caste.
81 Berki 82 Beshi 83 Besta 84 Bhab 85 Bhad 86 Bhad 87 Bhai 90 Bhai 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 101 Bhar 102 Bhar 103 Bhar 104 Bhat 105 Bhat 107 Bhat 107 Bhat 108 Bhai 109 Bhil 110 Bhila 111 Bhist 112 Bhoi 113 Bhoi 114 Bhoo 115 Bhoy 116 Bhoy 117 Bhoil	ey	•••	•••	Unclassed.
82 Beshi  83 Besta  84 Bhab  85 Bhad  86 Bhad  87 Bhad  88 Bhai  90 Bhai  91 Bhan  92 Bhan  93 Bhan  94 Bhan  95 Bhan  96 Bhan  101 Bhan  102 Bhan  103 Bhar  104 Bhar  105 Bhat  107 Bhat  107 Bhat  108 Bhila  110 Bhila  111 Bhist  112 Bhoi  113 Bhoi  114 Bhoo  115 Bhoy  116 Bhoy  117 Bhoil	ali [	•••	•••	Included in Kayasth.
83 Besta 84 Bhab 85 Bhad 86 Bhad 87 Bhad 88 Bhad 89 Bhair 90 Bhair 91 Bhan 91 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 101 Bhan 102 Bhar 103 Bhar 104 Bhar 105 Bhar 106 Bhar 107 Bhar 108 Bhai 107 Bhai 108 Bhila 110 Bhila 111 Bhoi 112 Bhoi 113 Bhoi 114 Bhoi 115 Bhoi 116 Bhoy 117 Bhoy 117 Bhoy		•••	•••	Do. Gond.
84   Bhab 85   Bhad 86   Bhad 87   Bhad 88   Bhad 89   Bhair 90   Bhar 91   Bhan 92   Bhan 93   Bhan 94   Bhan 95   Bhan 96   Bhar 101   Bhar 102   Bhar 103   Bhar 104   Bhar 105   Bhar 106   Bhar 107   Bhar 108   Bhila 110   Bhila 111   Bhist 112   Bhoi 113   Bhoi 114   Bhoo 115   Bhor 116   Bhoy 117   Bhuil	ıya	•••	•••	Included males in Brahman, females in
84   Bhab 85   Bhad 86   Bhad 87   Bhad 88   Bhad 89   Bhair 90   Bhar 91   Bhan 92   Bhan 93   Bhan 94   Bhan 95   Bhan 96   Bhar 101   Bhar 102   Bhar 103   Bhar 104   Bhar 105   Bhar 106   Bhar 107   Bhar 108   Bhila 110   Bhila 111   Bhist 112   Bhoi 113   Bhoi 114   Bhoo 115   Bhor 116   Bhoy 117   Bhuil	3			Kasbi. A caste.
85   Bhad 86   Bhad 87   Bhad 88   Bhad 89   Bhair 90   Bhair 91   Bhan 92   Bhan 93   Bhan 94   Bhan 95   Bhan 96   Bhan 97   Bhan 98   Bhan 100   Bhar 101   Bhar 102   Bhar 103   Bhar 104   Bhar 105   Bhar 106   Bhar 107   Bhar 108   Bhila 110   Bhila 111   Bhist 112   Bhoi 113   Bhoi 114   Bhoo 115   Bhor 116   Bhoy 117   Bhuil		•••	***	Included in Bairagi.
86   Bhad 87   Bhad 88   Bhad 89   Bhair 90   Bhair 91   Bhan 92   Bhan 93   Bhan 94   Bhan 95   Bhan 96   Bhan 97   Bhan 98   Bhan 100   Bhar 101   Bhar 102   Bhar 103   Bhar 104   Bhar 105   Bhar 106   Bhat 107   Bhar 108   Bhil 110   Bhil 111   Bhist 112   Bhoi 113   Bhoi 114   Bhoo 115   Bhor 116   Bhoy 117   Bhuil		•••	***	Do, Brahman,
87 Bhad 88 Bhai 89 Bhai 90 Bhai 91 Bhan 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 100 Bhar 101 Bhar 102 Bhar 103 Bhar 104 Bhat 105 Bhat 106 Bhat 107 Bhaw 108 Bhil 110 Bhil 111 Bhoi 111 Bhoi 112 Bhoi 113 Bhoi 114 Bhoo 115 Bhow 116 Bhoy 117 Bhoi		•••	•••	Do. Joshi.
88   Bhad 89   Bhair 90   Bhair 91   Bhan 92   Bhan 93   Bhan 94   Bhan 95   Bhan 96   Bhan 97   Bhan 98   Bhan 100   Bhar 101   Bhar 102   Bhar 103   Bhar 104   Bhar 105   Bhat 107   Bhat 107   Bhat 107   Bhat 108   Bhila 110   Bhila 111   Bhist 112   Bhoi 113   Bhoi 114   Bhoo 115   Bhor 116   Bhoy 117   Bhuil	ri Joshi	•••		Do. Joshi.
90   Bhair   91   Bhan   92   Bhan   93   Bhan   94   Bhan   95   Bhan   96   Bhan   98   Bhan   100   Bhar   101   Bhar   102   Bhar   104   Bhat   105   Bhat   106   Bhat   107   Bhan   108   Bhila   110   Bhila   111   Bhoi   112   Bhoi   114   Bhoi   115   Bhor   116   Bhoy   117   Bhuil   Bhoi   117   Bhoi   117   Bhoi   118   Bhoi   119   Bhoi   110   Bhoy   117   Bhuil   Bhoi   110   Bhoy   117   Bhuil   Bhoy   117   Bhuil	ua '	•••	•••	Do. Kasbi.
91 Bham 92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 98 Bhan 100 Bhar 101 Bhar 102 Bhar 103 Bhar 104 Bhat 105 Bhat 106 Bhat 107 Bhas 108 Bhil 110 Bhila 111 Bhist 112 Bhoi 113 Bhos 114 Bhoo 115 Bhoy 116 Bhoy 117 Bhuil		•••	•••	A tribe.
92 Bhan 93 Bhan 94 Bhan 95 Bhan 96 Bhan 97 Bhan 98 Bhan 100 Bhar 101 Bhar 102 Bhar 103 Bhar 104 Bhat 105 Bhat 106 Bhat 107 Bhaw 108 Bhil 110 Bhila 111 Bhist 112 Bhoi 113 Bhow 114 Bhow 115 Bhow 116 Bhow 117 Bhow 117 Bhow		•••	•	Included in Jangam.
93   Bhan 94   Bhan 95   Bhan 96   Bhan 97   Bhan 98   Bhan 99   Bhao 100   Bhar 101   Bhar 102   Bhar 103   Bhar 104   Bhat 105   Bhat 106   Bhat 107   Bhaw 108   Bhila 110   Bhila 111   Bhist 112   Bhoi 113   Bhoi 114   Bhoo 115   Bhoy 116   Bhoy 117   Bhuil				A caste.
94   Bhan 95   Bhan 96   Bhan 97   Bhan 98   Bhan 99   Bhar 100   Bhar 101   Bhar 102   Bhar 103   Bhar 104   Bhat 105   Bhat 106   Bhat 107   Bhaw 108   Bhila 110   Bhila 111   Bhoi 111   Bhoi 112   Bhoi 113   Bhow 114   Bhow 115   Bhow 116   Bhow 117   Bhow 117   Bhuil	amati	•••	•••	Included in Nat. Do. Dhimar.
95   Bhan 96   Bhan 97   Bhan 98   Bhan 99   Bhar 100   Bhar 101   Bhar 102   Bhar 103   Bhar 104   Bhat 105   Bhat 106   Bhat 107   Bhat 108   Bhila 110   Bhila 111   Bhoi 112   Bhoi 113   Bhoo 114   Bhoo 115   Bhoy 116   Bhoy 117   Bhuil	_	•••	•••	Do. Dhimar.
96 Bhan 97 Bhan 98 Bhan 99 Bhao 100 Bhar 101 Bhar 102 Bhar 103 Bhar 104 Bhat 105 Bhat 106 Bhat 107 Bhaw 108 Bhil 110 Bhila 111 Bhoi 111 Bhoi 112 Bhoi 113 Bhow 114 Bhow 115 Bhow 116 Bhow 117 Bhow 117 Bhow 117 Bhow		•••	•••	A caste.
97 Bhan 98 Bhao 99 Bhar 101 Bhar 102 Bhar 103 Bhar 104 Bhat 105 Bhat 106 Bhat 107 Bhaw 108 Bhil 110 Bhila 111 Bhist 112 Bhoi 113 Bhoi 114 Bhoo 115 Bhoy 116 Bhoy 117 Bhuil		•••		A sub-caste of Nai.
98   Bhan 99   Bhar 100   Bhar 101   Bhar 102   Bhar 103   Bhat 105   Bhat 106   Bhat 107   Bhaw 108   Bhil 109   Bhil 110   Bhil 111   Bhoi 111   Bhoi 112   Bhoi 113   Bhow 114   Bhow 115   Bhow 116   Bhow 117   Bhuil		•••		Included in Mehtar:
99   Bhao 100   Bharl 101   Bharl 102   Bharl 103   Bhat 104   Bhat 105   Bhat 106   Bhat 107   Bhaw 108   Bhila 110   Bhila 111   Bhoi 112   Bhoi 113   Bhoo 114   Bhoo 115   Bhoy 116   Bhoy 117   Bhuil	pai	•••	•••	Do. Bania.
101   Bhard   Bhard   Bhard   Bhat   105   Bhat   107   Bhaw   Bhiks   109   Bhila   Bhist   112   Bhoi   114   Bhoo   115   Bhow   116   Bhow   117   Bhow   Bhow   117   Bhow		• • •		Do. Bhoyar,
102   Bhare 103   Bhare 104   Bhat 105   Bhat 106   Bhat 107   Bhaw 108   Bhila 110   Bhila 111   Bhoi 112   Bhoi 113   Bhow 114   Bhow 115   Bhow 116   Bhow 117   Bhuil	bhunja	•••		A caste.
103 Bhari 104 Bhat 105 Bhati 106 Bhati 107 Bhaw 108 Bhiks 109 Bhil 110 Bhila 111 Bhoi 112 Bhoi 113 Bhok 114 Bhoo 115 Bhoy 116 Bhoy 117 Bhuil		•••	• • • • • • • • • • • • • • • • • • • •	Included in Bhaina.
104   Bhat 105   Bhat 106   Bhat 107   Bhaw 108   Bhiks 109   Bhila 110   Bhila 111   Bhoi 112   Bhoi 113   Bhoo 114   Bhoo 115   Bhoy 116   Bhoy 117   Bhuil		•••	•••	Do. Kasar.
105   Bhati 106   Bhati 107   Bhaw 108   Bhiks 109   Bhila 110   Bhist 112   Bhoi 113   Bhok 114   Bhoo 115   Bhoy 116   Bhoy 117   Bhuil	ıa	***		Do. Bharia-Bhumia. A caste.
106 Bhate 107 Bhaw 108 Bhila 110 Bhila 111 Bhois 112 Bhois 114 Bhoo 115 Bhow 117 Bhuil	ia	•••	•••	Included in Bania.
107   Bhaw 108   Bhiks 109   Bhila 110   Bhist 111   Bhoi 112   Bhoi 113   Bhoo 114   Bhoo 115   Bhor 116   Bhoy 117   Bhuil		•••	•••	Do. Gond,
108   Bhiks 109   Bhil 110   Bhist 112   Bhoi 114   Bhoo 115   Bhor 116   Bhoy 117   Bhuil	rra	•••		Do. Bhaina.
110   Bhila 111   Bhois 112   Bhoi 113   Bhok 114   Bhoo 115   Bhor 116   Bhoy 117   Bhuil		•••		Do. Bairagi.
110   Bhila 111   Bhois 112   Bhoi 113   Bhok 114   Bhoo 115   Bhor 116   Bhoy 117   Bhuil		***		A tribe.
112   Bhoi 113   Bhok 114   Bhoo 115   Bhor 116   Bhoy 117   Bhuil		•••		A caste.
113 Bhok 114 Bhoo 115 Bhor 116 Bhoy 117 Bhuil		•••	•••	A caste.
114   Bhoo 115   Bhor 116   Bhoy 117   Bhuil		•••	•••	Included in Dhimar.
115   Bhorn 116   Bhoy 117   Bhuil			•••	Do. Bhuiya.
116   Bhoy. 117   Bhuil	ta	•••		Do. Koilabhuti (Gond).
117 Bhuil		•••	• •••	Do. Kasar. A caste.
		•••	1	A caste. Included in Bhuiya.
		•••		A tribe.
119 Bhuji	wa			Included in Bharbhunja.
120 Bhuli	ia	•••		A caste.
121 Bhun	nia	,		Included in Bharia-Bhumia.
122 Bhun	nak	•••		Do. Gond.
123 Bhun		• •••		Do. Gond.
124 Bhun	ijia	•••	]	A tribe.

Serial No.	Name	of Caste.	Caste in which amalgamated.
125	Bhuri		. Included in Gond.
126	Bhutda		. Unclassed.
127	Bhuyan	• • • • • • • • • • • • • • • • • • • •	Included in Bhuiya.
128	Bidur	•••	. A caste:
129	Bijabargi	•••	. Included in Bania.
130	Bilpir	•••	. Do. Beldar.
131	Bind	•••	. A tribe.
132	Bindhani		
133	Binjhal	•••	1
134	Binjhia	•••	
135	Binjhwar Birja	•••	A tribe.
136 137	Bisal	•••	Included in Binjhwar. Do. Barhai.
138	Bishnoi	•••	A conto
139	Bisodhi	•••	Induded in Denie
140	Bistia	•••	Do Cond
141	Bodiworklala	•••	Do Volor
142	Bogam	•••	Do Kachi
143	Bohra	•••	1 A
144	Bopchi		. Included in Korku.
145	Brahmachari		Do. Brahman.
146	Brahman	•••	A caste.
147	Brahmo Samaji	•••	
148	Budbuklala	•••	Included in Kalar.
149	Bukekari	•••	
150	Bundela		A sub-caste of Rajput. Included in Kori.
151 152	Bunkar Burar	•••	Do Boson
153	Burman	•••	Unclassed.
154	Cachi	•••	Included in Kachhi.
155	Chadapan		Do Mahtar
156	Chadar	111	A caste.
157	Chalavadi Dasri	•••	Included in Satani.
158	Chamar		A caste.
159	Chanchuwar		Included in Chenchuwar.
160	Chandenia		
161	Charkia	•••	1 · .
162	Chasa	•••	A caste. A sub-caste of Rajput and a caste in Chhatis-
163	Chauhan	•••	garh.
164	Chaukasi		Included in Kalar.
165	Chemali	•••	Included in Are.
166	Chenchuwar .	•••	A tribe.
167	Chengdiwar		Included in Madgi.
168	Cherwa	•••	. Do. Kawar.
169	Chhipa		A caste.
170	Chhipi Rai		Included in Darji.
171	Chhuhoor	•••	Unclassed.
172	Chikwa .	•••	Included in Khatik.
173	Chitari	•••	A caste. Included in Chitari.
	Chitter	•••	A caste.
	Chitrakathi Chokh	•••	
170	Chudar	•••	Do. Chadar.
178	Chuniwar	•••	Do Chenchiwar.
	Commo	•••	Do Kamma.
180	Cutchi	•••	A caste.
181	Dahait	••• .	A caste.
182	Dahait Khairwar	•••	Included in Dahait.
183	Daharia	•••	A caste. Included in Kunbi.
184	Dakhni	•••	Do Joshi
185 186	Dakochia Dalawat		Do. Daharia.
187	Dalawet Dalia (Deoda)	•••	Do Kunbi.
188	Dana (Deoda)	•••	Do. Kasbi.
189	Dammeri	•	Do. Garori (Nat).
190	Dandasi	•••	Do. Bairagi.
191	Dandewar	•••	. Do. Koshti.
-	1		

Serial No.   Name of Caste.   Casite in which smalgamated.			•		
Dandigan	Serial No	Name	of Esste.		Caste in which amalgameted
	, Dellai 110.	,	,		date in which shangainated.
		<u> </u>			
	* 00	Dandigan			A sub-costs of Took:
			•••	• • •	
105   Dangur			•••		
196   Dantiya (Davatiya)   Unclassed.   Included in Chamar.			***		
197			•••	•••	1
			a)	•••	
Daraha			•••	•••	Included in Chamar.
Darman			•••	•••	
Do. Dahait.   Do. Dahait.   A caste.	200		•••	***	
A caste.   Included in Kayasth.	201		•••	•••	
Das			•••	•••	
Dasoli	- 1	_ •	•••	•••	
Do. Satani.   Do. Do. Do. Do. Do. Do. Do.   Do. Do. Do. Do. Do. Do. Do. Do. Do. Do.	• •		•••	***	
Do. Satani.   Do. Daharia.   Do. Daharia.   Do. Daharia.   Do. Mat.   Do. Kunbi.   Do. Mai.   Do. Kunbi.   Do. Mai.   Do.	- 1	_	***		
Do. Satani.   Do. Daharia.   Do. Daharia.   Do. Daharia.   Do. Coskati (Koshti).   Do. Coskati (Koshti).   Do. Maharia.   Do. Mahia.   Do. Maharia.   Do. Mahia.   Do. Maharia.   Do. Mahia.   Do. Maharia.   Do. Mahia.   Do. Mahia.   Do. Maharia.   Do. Mahia.   Do. Maharia.   Do. Mahia.   Do. Maharia.   Do. Mahia.   Do	- 1				( <u> </u>
Do.   Dastain   Do.   Daharia   Do.   Daharia   Dendri   Dendri   Do.   Do.   Daharia   Do.   Do.   Daharia   Dendri   Do.   Do.   Kunbi,   Do.   Kunbi,   Do.   Rajput.   Do.   Daharia   Do.   Do.   Rajput.   Do.   Daharia   Do.   Do.   Rajput.   Do.   Do.   Daharia			•••		
Debgunia			•••		1 -
Dehari   De Daharia   Do Daharia   Do Moskati (Koshti)	_	Debgunia	•••	•••	Included in Gond.
Doc   Doc   Doc   Nat.	2 i 1		•••		
Do. Nat.   Do. Nat.   Do. Nat.   Do. Nat.   Do. Rajput.	212		•••	***	
Dec   Rathia   Dec   Rathia   Des   Rajput   Unclassed   A caste   Unclassed   A caste   Unclassed   Dewalkar   Dewalkar   Dewalkar   Dewalkar   Pardeshi   Dewalkar   Dewalkar   Dewalkar   Dewalkar   Dewalkar   Dewalkar   Dewalkar   Dewalkar   Dewalkar   Dhadi   Dangi (Hoshangabad and Bhandaran), Dhana (Sambalpur), Sansia (Nandagaon and Kalahandi).	213		•••	•••	
Deshkar   Deswali   Deswali   Dewalkar   Dewar   A tribe.   Dhadi   Dangi (Hoshangabad and Bhandara), Dhera (Sambalpur), Sansia (Nandara), Dhera (Sambalpur), Sansia (Nandara), Dhera (Sambalpur), Sansia (Nandara), Dhangar   A caste.   A tribe.   Dhangar   Dhangar   Do. Dhanwar.   Do. Dhanwar.   Do. Dhanwar.   A caste.   A tribe.   Dhanayar   Dhenapuri   Dhenapuri   Dewalkar   Do. Dhimar.   Do. Dhimar.   Do. Dhimar.   A caste.   Dhimar   Do. Dhimar.   A caste.   Dhimar   Do. Dhimar.   A caste.   Dhobi   Dhundar   Do. Dhobi.   Do. Dhobi.   Do. Dhobi.   Do. Dhobi.   Do. Dhobi.   Do. Dhanwar.   Do. Dhobi.   Do. Dhobi.   Do. Dhanwar.   Do. Dhobi.   Do. Dhobi.   Do. Dhanwar.   Do. Dhanwar.   Do. Dhanwar.   Do. Dhanwar.   Do. Dhobi.   Do. Dhanwar.   Do. Dhanwar.   Do. Dhanwar.   Do. Dhanwar.   Do. Dhanwar.   Do. Dhanwar.   Do. Dhobi.   Do. Basor.   Do. Dhanwar.   Do.	• •		•••		1
Deswalkar   Dewalkar   Dawar   Dhadi   Dewar   Dhadi   Dewar   Dhadi   Dewar   Dhadi   Dawar   Dhadi   Dawar   Dhadi   Dawar   Dhamar   Dhalagar   Dhalagar   Dhalagar   A caste.   Dhamar   A caste.   Dhamar   A caste.   Dhamar   Dhamar   Dhamar   Do. Dhamar   Dh			•••	•••	) · · · · · · · · · · · · · · · · ·
Dewalkar   Dhadi   Dhadi			•••	***	( .
Dewalkar Pardeshi   Dewar			•••	•••	•
Dewar   Dhadi			hi	•••	
Dhadi	_	I _	1441	•••	1 .
Dhakar	-		***	•••	
Dalagar   Dhama   Dhama   Do. Dhama   Do. Dhama   Dhama   Do. Dhama			••	ara), Dhera (Sambalpur), Sansia (Nand-	
Dhalgar					gaon and Kalahandi).
Dhalgar	232	Dhakar	•••		Included in Bidur (Bastar) and Kirar (else-
Dhami					
Dhangar Oraon   Dhangar Oraon   Dhangar Oraon   Dhangar Oraon   Dhangar Oraon   Dhanuhar   Do. Dhanwar   Do. Dhanwar   Dhanwar   Dhanwar   A caste.   A tribe.   Do. Dhanwar   A tribe.   Do. Dhanwar   A tribe.   Dhanwar   Dhanwar   Dhanwar   A tribe.   Included in Gosain.   A caste.   Dhera   Dhibar   Do. Dhimar   Do. Dhimar   Do. Dhimar   Do. Dhimar   Do. Dhimar   Do. Dhimar   Do. Dhobi.   Do. Dhobi.   Do. Dhobi.   Do. Dhobi.   Do. Dhanuk.   Dhundarey   Dhura   Dhura   Dhura   Dhura   Dhura   Dhura   Dhurased.   Dhurased.   Dusain   Dudhagowari   Dhudhagowari   Dhudhagowari   Dudhagowari   Dumal   Do. Das (Kayasth).   Do. Das (Kayasth).   Do. Das (Kayasth).   Do. Do. Dos (Layasth).   Dos (Layas	•		•••		3
Dhangar Oraon   Dhangar Thakur   Dhangar Thakur   Dhangar Thakur   Do. Dhanwar   Do. Dhanwar   Do. Dhanwar   D	•	-	· •••	•••	i a .
Danubar				•••	
Do. Dhanwar.   Do. Dhanwar.   Dhanwar.   Dhanwar.   A caste.   A tribe.   Dhanwar.   Dhenapuri   Dhenapuri   Dhenapuri   Dhera   Dhera   Dhera   Dhibar   Do. Dhimar.   Do. Dhimar.   Do. Dhimar.   Do. Dhimar.   Do. Dhobi   Dhuba   Dhuba   Dhuba   Do. Dhobi.   Do. Dhobi.   Do. Dhobi.   Do. Dhobi.   Do. Dhanwar.   Dhura   Dhura   Dhura   Dhura   Dhura   Dhura   Dhura   Dhura   Dhura   Dhubar.   Dudhagowari   Dudhagowari   Dudhagowari   Dudhagowari   Dudhagowari   Dudhagowari   Dudhagowari   Dumar   Dusadhan   Do. Das (Kayasth).   Do. Das (Kayasth).   Do. Do. Joshi.   Do. Jos			•••	•••	
Dhanwar   Dhenapuri   Do. Dhimar.   Do. Dhimar.   Do. Dhimar.   A caste.   Dhobi   Dhunapuri   Dunapuri   Dunapuri   Dunapuri   Dhunapuri   Dhunapur			•••	•••	
Dhenapuri   Dhenapuri   Dhenapuri   Dhenapuri   Dhenapuri   Dhera   Dhera   Dhera   Dhera   Dhora   Dhora   Do. Dhimar.   Do. Dhimar.   Do. Dhobi   Do. Dhobi   Do. Dhobi   Do. Dhanuk   Dhundairey   Dhura   Do. Dhanuk   Unclassed   Dhura   Duasin   Duasin   Dudhagowari   Do. Ahir.   A caste   Dumar   Do. Das (Kayasth)   Do. Das (Kayasth)   Do. Do. Dos (Kayasth)   Do. Dos (Joshi   Do. Dos (Kayasth)   Do. Dos (Kayasth)   Do. Dos (Joshi   Doshi   Dos	-	,	•••		A caste.
Dhenapuri   Do. Dhenapuri   Do. Dhenapuri   Dhobi   Do. Dhenapuri   Dhenapur		Dhanwar		•••	
Dherh   Dhibar   Do. Dhimar.	231		•••	•••	1 .
Do. Dhimar	4	***	•••		
Dhimar   Dhobi   Dhobi   Do. Dhobi.   Do. Dhobi.   Do. Dhobi.   Do. Dhanuk.   Do. Do. Dhanuk.   Do. Do. Dhanuk.   Do. Do. Do. Dhanuk.   Do.			•••	•••	
Dhobi   Dhobi   Dhobi   Do. Dhobi   Do. Dhobi   Do. Dhobi   Do. Dhobi   Do. Dhanuk   Do. Dhanuk   Do. Dhanuk   Do. Dhanuk   Dhundairey   Dhuri   Do. Dhanuk   Dhurwa   Dhurwa   Included in Gond   Dilwar   Do. Dhanuk   Unclassed   Dom   Duasin   Dudhagowari   Dudhagowari   Dudhagowari   Dudhagowari   Dumal   Dumal   Dumal   Dumar   Dura (Dora)   Dusi   Dusadhan   Do. Das (Kayasth)   Do. Joshi   Do.			•••		
Dholi		1	•••		
Do. Dhobi.   Do. Basor.   Do. Dhobi.   Do. Dhomak   Do. Dhanuk.   Do. Dhanuk.   Do. Dhanuk.   Do. Dhanuk.   Do. Dhanuk.   Unclassed.   Dhuri     A caste.   Included in Gond.   Unclassed.   Dom     Unclassed.   Unclassed.   Dom     Unclassed.   Duasin     Unclassed.   Uncla		1	•••	•••	
Dhulgar   Do. Basor.   Do. Dhanuk.		1	•••	•••	
Dhunak   Do. Dhanuk   Unclassed   Dhuri   Do. Dhanuk   Unclassed   Dhuri   Do. Dhanuk   Unclassed   Dhurwa   Included in Gond   Unclassed   Dom   Duasin   Unclassed   Unclassed   Dudhagowari   Included in Gowari (Ahir)   Dudhkar   Dudhkar   Do. Ahir   Do. Ahir   Dumal   Dumal   Dumal   Included in Mehtar   Do. Velama   Do. Das (Kayasth)   Do. Joshi		)	***		
Dhundairey   Dhuri   Coloral   Col		1	•••		
Dhuri     A caste.   Included in Gond.   Unclassed.		Dhundairey	•••		
244       Dilwar        Unclassed.         245       Dom        A sub-caste of Mehtar.         246       Duasin        Unclassed.         247       Dudhagowari        Included in Gowari (Ahir).         248       Dudhkar        Do. Ahir.         A caste.       Dumar        Included in Mehtar.         250       Dura (Dora)        Do. Velama.         251       Dusadhan        Do. Das (Kayasth).         252       Dusi        Do. Joshi.		Dhuri	•••		A caste.
245       Dom        A sub-caste of Mehtar.         246       Duasin        Unclassed.         247       Dudhagowari        Included in Gowari (Ahir).         248       Dudhkar        Do. Ahir.         A caste.       Dumar        Included in Mehtar.         Dura (Dora)        Do. Velama.         252       Dusadhan        Do. Das (Kayasth).         Do. Joshi.        Do. Joshi.			***		
246       Duasin        Unclassed.         247       Dudhagowari        Included in Gowari (Ahir).         248       Dudhkar        Do. Ahir.         249       Dumal        A caste.         Dumar        Included in Mehtar.         Dura (Dora)        Do. Velama.         252       Dusadhan        Do. Das (Kayasth).         253       Dusi        Do. Joshi.		1 -	•••	•••	
247       Dudhagowari        Included in Gowari (Ahir).         248       Dudhkar        Do. Ahir.         249       Dumal        A caste.         Dumar        Included in Mehtar.         Dura (Dora)        Do. Velama.         252       Dusadhan        Do. Das (Kayasth).         253       Dusi        Do. Joshi.			•••	••	
248       Dudhkar        Do. Ahir.         249       Dumal        A caste.         250       Dumar        Included in Mehtar.         Dura (Dora)        Do. Velama.         Dusadhan        Do. Das (Kayasth).         Dusi        Do. Joshi.	_				
249       Dumal        A caste.         250       Dumar        Included in Mehtar.         Dura (Dora)        Do. Velama.         252       Dusadhan        Do. Das (Kayasth).         253       Dusi        Do. Joshi.			***		
Dumar   Included in Mehtar.   Dura (Dora)   Do. Velama.   Dusadhan   Do. Das (Kayasth).   Dusi   Do. Joshi.		1	•••	•••	
251 Dura (Dora) Do. Velama. 252 Dusadhan Do. Das (Kayasth). 253 Dusi Do. Joshi.		1 :	•••		
Dusadhan Do. Das (Kayasth). Dusi Do. Joshi.		3	•••		
253 Dusi Do. Joshi.			•••		
254 Fakir-Sain A caste.			***	-	
	254	Fakir-Sain	•••	•••	A caste.
	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	1	•		<u> </u>

Serial No.	Name of	Caste.		Caste in which amalgamated.
255	Fataria			Included in Nunia
256	Gabel	• 5 ¢		Do. Kurmi.
257	Gadaria	•••		A caste.
258	Gadba	•••	•••	A tribe.
259	Gadhekari	•••	••••	Included in Kumhar.
	Gadhera Gagad Sewak	•••	••	Do. Kumhar.
261 262	Gahera	***		Do. Sonar. Do. Rawat (Ahir).
263	Gahor	• • • -		Do. Gowari (Ahir).
264	Gaiki	•••		Do. Ahir.
265	Galga	•••		Do. Lodhi.
266	Galikar	•••		Do. Gaoli (Ahir).
267	Gania	•••		Do. Gond.
268	Ganda	•••	•••	A caste.
269	Gandhmali Gandharva	•••	•••	A caste. Included in Kasbi.
270 271	Gandhi	•••	•••	A caste.
272	Gangaha	•••	• • •	Included in Nat.
273	Gannoria	•••	• • •	Do. Rajput.
274	Gaoli	•••		A sub-caste of Ahir.
275	Gaparin	•••		Unclassed.
276	Garori	•••	•••	
277	Garpagari	•••	•••	
278	Gaswar	4.0.	•••	Included in Chamar. A sub-caste of Ahir.
279	Gaolan   Gaothia	••	•••	Unclassed.
280 <sup>1</sup> 281	Gavel	•••	•••	Included in Kurmi.
282	Gowar	•••	•••	Do. Gowari (Ahir).
283	Gowari	•••	•••	A sub-caste of Ahir.
284	Gayan	•••		A sub-caste of Kasbi.
285	Gentoo	•••	· •••	Included in Balija.
286	Ghadudhawera	•••	•••	Unclassed.
287	Ghagraha	•••	•••	Included in Golar.  Do. Bairagi.
288 289	Ghamandi Ghantra	•••	•••	Do. Lohar.
209	Ghasia	•••	•••	A caste.
	Ghivala	•••	•••	Included in Banjara.
292	Ghivala Banjari	•••	•••	Do. Banjara.
, , 293	Ghivala Bepari	•••	•••	
294	Ghivala Bhaojalia	•••	•••	
295 206	Ghivala Turia	•••	••	Do. Banjara. Do. Kunbi.
. 296 297	Ghopuri Ghosla	•••	· ••	Do. Maratha.
298	Ghosi	•••	•••	A caste.
299	Ghugia	•••		Included in Gond.
300	Ghuria	•••	•••	Do. Gauria (Sansia).
301	Gidhely	•••	**	Unclassed.
302	Gingra	•••	•••	Included in Kewat.  Do. Kirar.
303 304	Girar Goalkar	•••	•••	Do. Golkar (Ahir).
305		•••	•••	Do. Kachhi.
306		•••	•••	Unclassed.
307	1 -	•••	•••	Included in Kumhar.
308		•••	• • •	
309		***	• • •	Do. Kumhar. Included in Gadaria.
310		•••	•••	Do. Kewat.
311 31 <i>2</i>		•••	•••	Do. Moghia (Pardhi).
313		•••	••	Do. Gaolan (Ahir).
314		•••	••	. A caste.
315	Golhan		•••	Included in Rajput.
316	·	••••	••	A sub-caste of Ahir. A tribe.
317		·. •••	••	Included in Dhanwar.
318 319	1	•••	••	Do. Kurmi.
320		•••	•	A tribe.
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erial No.	Name	of Caste.		Caste in which amalgamated.	
-321	Gondhali		·	A caste.	<del></del>
322	Gondia	*		Included in Gauria (Sansia).	٠ .
323	Gond Pahadi		•••	Do. Gond.	
324	Gopal	•••	•••		
325	Gorakhnath	•••	•••	Do. Jogi.	
326	Gosain	•••	•••	A caste.	
327	Gotefode	•••	• • •	Included in Nunia.	
328	Gottey	•••	•••	Do. Gond.	
329	Gour		•••	Do. Rawat (Ahir).	
330	Guria	•••	***	A sub-caste of Halwai.	•
331	Gujar Gujarathi Bhate	•••	•••	A caste.   Included in Bania.	
332	Gujarati Buate	•••	•••	Do. Brahman.	
333	Gurao	***	•••	A caste.	
334 335	Halba	•••	***	A tribe	•
336	Halbi	•••	•••	Included in Halba.	7
337	Halwa	•••	• • •	Do. Halba.	-
338	Halwai	•••		A caste.	
339	Hamal	•••		Included in Kunbi.	
340	Hanshi	•••	• • •	Do. Panka.	
341	Harbola	•••		Do. Basdewa.	٠.
342	Hardas	***	•••	Do. Chitrakathi.	•
343	Hatkar	•••		Do. Dhangar.	•
344	Hatwa	•••	•••	A caste.	
345	Hijra	•••	•••	Unclassed.	•
346	Hilli	•••	•••	Included in Bahelia.	
347	Hindu	•••	•••	Unclassed.	
348	Holia	•••	•••	Included in Golar.	
349	Indrabansi	***	•••	Do. Rajput. A caste.	
350	Injhwar Itanikar	•••	***	Unclassed.	
351 352	Itanikat, Itari	•••	•••	Included in Otari:	
353	Jadam	•••	•••	Do. Jadubansi (Rajput).	•
354	Jadubansi	•••		A sub-caste of Rajput.	•
355	Jain Kalar	•••		Included in Kalar.	
356	Jaiswar	***		Do. Chamar.	
357	Jangam	•••		A caste.	
358	Jangda	***		Included in Lodhi.	
359	Janti	•••	•••	Do. Balija.	
360	Jasondhi	•••	•••	A sub-caste of Bhat.	
361	Jat	•••	•••	A caste.	
362	Jhagor	•••	•••	Included in Dhangar-Oraon.	•
363	Jhamral	•••	•••	A sub-caste of Mang.	
364 365	Jhara Tharakan	•••	•••	Included in Sonjhara. Do. Kasar.	
365 366	Jharekar Jharia	***	•••	Do. Rawat (Ahir).	
367	Jingar Jingar	•••	•••	A sub-caste of Chamar.	
368	Jiri	•••	•••	Included in Mali.	
369	Jodh		•••	Unclassed.	
379	Jogor	•••	• • •	Included in Lodhi.	
371	Jogi	•••		A caste.	
372	Johra	•••	•••	Included in Rajput.	
373	Joshi	•••	• • •	A caste.	
374	Juang	***	•••	A tribe.	_
375	Julaha	•••	•••	A caste.	
376	Kabir	***	•••	Included in Panka.	
377	Kabitia Kabutei	••	•••	Do. Bhat. Do. Nat.	
378 370	Kabutri Kachar	***	•••	Do. Nat. Do. Kachera.	
379 380	Kachar Kachera	•••	•••	A caste.	
381	Kachhi	•••		A caste.	
382	Kachiwal	•••		Included in Kuchbandhia (Kanjar).	
383	Kadam	•••		Included in Rajput.	
384	Kadambar	•••		Do. Rajput.	
				- · · · · · · · · · · · · · · · · · · ·	

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Serial No.	. Nam	e of Caste.	•	Caste in which amalgamated.
386	Kadhalia			1
387	Kadhera	•••	•••	(
388	Kahar	•••	•••	dera (elsewhere).
389	Kaikari	•••		A caste.
390	Kalanga	•••		A caste.
391	Kalanji   Kalar	•••		Included in Rajput.
392 393	Kalawant	•••	•••	A caste.
393	Kalo	•••	•••	Included in Kasbi.
395	Kalota	•••	•••	Do. Teli. Do. Kasbi.
396	Kalud	•••		Unclassed.
397	Kalwar	•••		Included in Kalar.
398	Kamar	•••	•••	A tribe.
399	Kama Kamaria	•••	•••	Included in Kamma.
400 401	Kamathi	•••	•••	Do. Ahir.
402	Kamlali	***	• • •	A caste. Unclassed.
403	Kamma		••	A caste.
404	Kammala	•••	•••	1 A
405	Kamp	•••	•••	Included in Velama.
406	Kamra	•••	:••	Do. Ahir (Chhindwara) and Kamar (Raigarh.)
407	Kamti Kanada	•••	•••	Do. Komti.
408 409	Kanadi	•••	•••	Unclassed. Included in Golar.
410	Kanchar	•••	•••	Do. Kachera.
411	Kandal	•••		Unclassed.
412	Kandar	•••		Included in Kadera.
413	Kandera	•••	•••	Do. Kundera (Nimar) and Kadera (Saugor and Damoh).
414	Kandh	•••	•••	A tribe.
415	Kandra	•••	•••	A sub-caste of Basor.
416	Kang (Kamp) Kanjar •	•••		Included in Velama.
417 418	Kanker	•••	•	A caste. Unclassed.
419	Kankubja	•••	•••	Included in Brahman.
420	Kanojia	•••	• - •	Do. Brahman.
421	Kansari	•••	•••	Do. Kasar.
422	Kanwar	•••	•••	Do. Kawar.
423 424	Kanya Kaonra	•••	••••	Do. Nunia. A sub-caste of Ahir.
425	Kapewar	•••	•••	A caste.
426	Kapdi	•••		Included in Bania,
427	Kapri	•••	•••	Do. Bania.
428	Kapu	•••	•••	Do. Kapewar.
429	Karan Mahanti Kararey	•••		A caste.
430 431	Kararey	•••		Unclassed. Included in Kadera.
432	Karia .	• •••		Do. Kori.
433	Karnati	•••		Do. Nat.
434	Kasai	•••	]	Do. Khatik.
435	Kasar	•••		A caste.
436	Kasbi Kaser"	•••		A caste. Included in Kasar.
437 438	Kasera	•••		Do. Kasar.
439	Kasi	•••		Do. Beldar.
440	Kasonda	•••	•••	Do. Bania.
441	Kasondhia	•••	•••	Do. Bania.
442	Kastragiya Kasura	•••		Unclassed. Included in Kasar (Hoshangabad) and
443	ryabura	•••	***	Kaonra (Chhindwara).
444	Kathak	•••		Do. Kasbi.
445	Kathari	•••		Included in Rajput.
446	Kathilkari	•••		Do. Otari.
447	Katia	•••		A caste.

Serial No.	Name of Caste.		Caste in which amalgamated.
1		•	and an analysis
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0	Watings.	· · · · · · · · · · · · · · · · · · ·	Induced in Delie
448 449	Katiawar Kaurao		Included in Beldar. Do. Kaonra (Ahir).
449 450	Kawalkari	•	Do. Kumhar.
451	Kawar		A tribe.
452	Kayasth		A caste.
453	Kayasth Manthari		Included in Kayasth.
454	Kayasth Bengali		Do. Kayasth.
455	Kayarwar Kekadi	•••	Do. Gond. Do. Kaikari.
456 457	Kela	,	Do. Sawara.
458	Kelar		Do. Kalar.
459	Kewat		A caste.
460	Khadal		A caste.
461	Khadi	•••	Included in Kachhi.
462 463	Khadia Khadra		Do. Kharia. A caste.
464	Khaira		Included in Khairwar.
465	Khairwa		Do. Khairwar.
466	Khairwar	]	A tribe.
467	Khairwar Majhi		Included in Khairwar.
468	Khalbe Chaudhari		Unclassed.
469	Khamari Khamis	•••	Included in Kolta.  Do. Khatri.
470 471	Khandait	•••	A caste.
472	Khandait Uria	***	Included in Khandait.
473	Khandegir	•••	Do. Gosain.
474	Khangar		A caste.
475	Kharadia	•••	Included in Barhai.
476	Khargond Kharia	•••	Do. Gond. A tribe.
477 478	Kharin		Included in Khairwar.
479	Kharadi		Do. Barhai.
480	Kharra		Do. Kahar.
481	Kharwa	•••	Do. Kandera (Seoni and Nimar) and.
482	Khatadia	ŀ	Khairwar (Bilaspur). Do. Bania.
48;	Khati		Do. Lohar.
48+1	Khatia	1	Do. Gond.
4.5	Khatik		Λ caste.
4'6	Khatkuria	•••	Unclassed.
4 <sup>8</sup> 7 488	Khatri Chauhan	•••	A caste. Included in Khatri.
489	Khedura	•••	Do. Khadra.
490	Khedawal	•••	Do. Brahman.
491	Kherwa		Do. Khairwar.
492	Kherawal	•••}	Do. Brahman.
493	Khesura	•••	Do. Kaonra (Ahir).
494 495	Khoja Khond	•••	A caste. Included in Kandh.
495	Kir	:::	A caste.
497	Kirad		Included in Kirar.
498	Kirar		A caste.
499	Kirnamchuria		Unclassed.
500	Kisan Kisba	•••	A caste.
501 502	Kochia	•••	Included in Kasbi. Included in Bahna.
502	Kodar		Do. Kadera.
504	Kohdi		Do. Kohli.
505	Kohli	•••	A caste.
506	Kohri		Included in Kohli,
507	Koi	•••	Do. Gond.
508 509	Koksin Kokra		Do. Kohli. Do. Dhangar-Oraon.
•510	Kol	•••	A tribe.
511	Kolabhut		Included in Gond.
512	Kolam	•••	Do. Gond
		)	•

Serial No.	, Nat	ne of Caste.		Caste in which amalgamated.
513	Kolhati	***	4	Included in Nat.
514	Koli	••	•••	Do. Kori.
515	Kolmunda	***	•••	Do. Kol.
516	Kolta	•••		A caste.
517	Komti   Kondha	•••	•••	A caste.
<b>5</b> 18 519	Konkan	•••	•••	Included in Kandh. Do. Brahman.
520	Kora	•••	•••	Do. Brahman, Do. Kori,
521	Korari	•••	•••	Unclassed.
522	Kori	•••	•••	A caste.
523	Koriya	•••	•••	Included in Kori.
524	Korku	•••	•••	A tribe.
5 <sup>2</sup> 5	Korwa	•••	•••	A tribe.
526	Koskati	•••	•••	A sub-caste of Koshti.
527 528	Koshti Kosria	•••	•••	A caste.
529	Kothar	•••	•••	Included in Mali. Do. Kotwar.
	Kotia	•••	•••	Do. Katia.
531	Kotil	•••	•••	Do. Bhil.
53 <b>2</b>	Kotwar	•••	•••	Do. Chadar (Saugor and Damoh),
				Dahait (Jubbulpore), Balahi (Narsinghpur and Hosliang- abad), Mehra (Chhindwara and Wardha) and Ganda (Kanker and Bainra).
533	Koya	•••	***	Do. Gond.
534	Krishnapakshi	•••	•••	Do. Bidur.
535	Kuchbandhia	•••	•••	A sub-caste of Kanjar.
536	Kuchiwala	• • •	•••	Included in Kuchbandhia (Kanjar). A tribe.
537	Kuda Kudaya	•••	•••	Included in Kuda.
538 539	Kudera	•••	•••	Do. Kadera.
540	Kuli	•••	•••	Do. Kori (Bhandara) and Dhimar (Wardha'.
541	Kumai	•••	•••	Do. Kumhar.
542	Kumtaki	•••	•••	Do. Nat.
543	Kumbhpatia	•••	•••	Do. Bairagi.
544	Kumhar	•••	•••	A caste.
545	Kumhti	•••	•••	Included in Komti. Do. Kamma,
	Kumma Kumharawat	•••	•••	Do. Kamma. Do. Barai.
547 548	Kumrawat	•••		Do. Barai.
549	Kunbi			A caste.
550	Kunjra	•••		A caste.
551	Kuramwar	•••	•••	A caste.
552	Kurmi	•••	•••	A caste.
553	Kurmi Telang	•••		Included in Kapewar. Do. Brahman.
554	Kutha Kutharsita	* • • •	]	Unclassed.
555 556	Labhana	•••	,	Included in Banjara.
557	Labhan Naik	•••		Do. Banjara.
558	Labhan Turia	•••		Do. Banjara.
559	Labhan Uria	:	•••	Do. Banjara.
560	Lagaria	•••	•••	Do. Lahgera (Kori).
561	Lahgera	•••	•••	A sub-caste of Kori. Included in Lodhi.
562 563	Lahi Lakeria	•••		Do. Lakhera.
503 564	Lakhera	••		A caste.
565	Lakhua	•••		Included in Kol.
566	Lalbegi	•••		Do. Mehtar.
567	Laldeo	- •••	100.00	Do. Rajput.
568	Lambadi		2- 1000	Do. Banjara. Do. Londhari
	Lamdhar	•••	•	Do. Lingayat Bania.
570	Lamraj Lanja	·•		Do. Gond.
571	Larhemp	•••		Do. Kol.
572				

	ل ما د المكافئ المان المنظم المان المنظم br>المنظم المنظم	للأجدر والمحادث أحجاز والأوالا المراجعة	ه مقامه معاهده بعد باسته در
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ty :	Loss Nin	****	Included in Larbia (Beldae).
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3	tomiteri	eva	A caste.
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	A A Caraca	212	Do. Nath (Jogi).
	· Alacuns · Alacuns · Alacuns	244	Do. Mochi (Chamar).
i.s.		***	A caste.
2	Madanas	* 5.4	Included in Gond.
geria. Rojsky	Madratt Piller	444	Do, Maia
SEY.		₩••	Do. Golla (Altir). Unclassed.
5 E	Managratia	***	Included in Brahman.
		***	A sub-caste of Chitari.
78	Matali	***	Included in Nai (Nagpur and Chanda), Mall.
2°94°		***	(Saugor and Kawardha) ne
			Nabal (Chilindwara).
1	Makutak		Do Kewat.
3	Malames	***	Do Mali.
Ĉ.	Mahadi	9 5 .	Do. Karan Mahanti.
12		214	Do. Mehra.
	Makatain		Do. Mehra.
13	Milani	***	A sub-caste of Bania.
25		M-4 1	Included in Kewat
3.	Malan	*5*	Do. Deswali.
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Serial No.	Name	e of Caste,		- Caste in which amalgamated.	
632	Maratha		•••	A caste.	
633	Maria	***	, <b></b>	Included in Gond.	
634	Marori	•••	• - •	A caste.	
635 636	Marwari Mathewal	•••	•••	Included in Bania.	
637	Mathura	•••	•••	Do. Beldar. Do. Madgi.	
638	Mathwasi	•••	•••	Do. Bairagi.	
639	Matkoda	•••	•••	Do. Odde (Beldar).	
640	Matara (Bhatara	m)	•••	Do. Bhat.	
641	Matraj	•••		Do. Beldar.	
.642	Matura Malari	•••		Unclassed.	·
643 · 644	Medari Medra	•••	•••	Included in Basor. Unclassed.	
645	Meghwar	***	•••	Included in Mala.	
646	Mehan	***	•••	Do. Mehtar.	
647	Mehra	•••	•••	A caste.	
648	Mehtar	•••		A caste.	
649	Mendari	***		Unclassed.	
· 650	Mewati	•••	•••	A caste.	
651 652	Mirdha Mirasi	•••	•••	A sub-caste of Nat. A caste.	
653	Mochi	***	4 4.	A sub-caste of Chamar.	
. 654	Modak	•••	•	Included in Halwai.	•
655	Modi Pardeshi	•••	•••	Do. Bania.	
656	Moghia	***		A sub-caste of Pardhi.	
657	Moghwar	•••		Included in Mala.	
658	Momin	4	•••	A caste.	
659 660	Mondi Mori	***	•••	Included in Madgi. A sub-caste of Rajput.	
-661	Mowar	***	•••	A caste.	. *
662	Mowasi	•••	•••	A sub-caste of Korku.	`
663	Mudliyar	***	•••	Included in Vellalan.	•
-664	Muihar	***	•••	Do. Bhuiya.	•
665	Mukeri	***	• • •	A caste.	
666	Munda	•••	•••	A tribe.	•
667 668	Munia Munurwar	100	•••	Included in Deswali.  Do. Kapewar.	•
- 669	Murai	•••	•••	A sub-caste of Kachhi.	•
670	Murari	•••		Included in Marar (Wardha) and A	<b>farori</b>
•				(Bhandara).	•
-671	Murha	1.0		A caste.	
672	Muria	•••	•••	Included in Gond.	1
- 673	Murikenaji Murkanda	•••	••••	Unclassed. Included in Kaikari.	
674 675	Mutrasi	•••	• • •	Acaste	*
676	Naga	•••		Included in Gosain.	,
677	Nagarchi	***		Do. Gond.	
678	Nahadia (Nahotia	ī)	•••	Unclassed.	
679	Nahal	444	•••	A sub-caste of Korku. Included in Baiga.	
	Nahar Naharkia	***	•••	Do. Dangi.	•
682	Nahote	•••		A sub-caste of Rajput.	•
683	Nai	•••		A caste.	
684	Naidu	•••		Included in Balija.	
685	Naik	***	•••	Do. Banjara.	
686	Naksia		•••	A caste. A sub-caste of Lohar.	
68 <b>7</b> 688	Nalband Nanakshahi		***	A caste.	
689	Naoghana		•	Included in Kol.	
. 690	Naoda	***		A caste.	• •
691	Nat		•••	A caste.	
692	Nath	. ***	•••	A sub-caste of Jogi. Do. Nat.	
693	Natua	•••	•••	Do. Nat.	
694 695	Natwa Nemawat			Included in Bairagi.	:
695 696	Netkani	***		A sub-caste of Mala.	
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Serial No	Nam	e of Casto		Caste in which amalgamated.
763	Rajbhar	•••	.•	. A caste.
764	Raj Bhat	•••	••	. Included in Bhat.
765 766	Raj Gond Rajjhar	• • •	••	
767	Raj Kumhar	•••	• •	
768	Raj Pardhan	***	••	1 -
769	Rajput	•••	••	Do. Gond. A caste.
770	Rajput Dikhit	•••	••	A sub-south of Dainet
77 I	Rajwar	•••	••	I Included in Disciplina
772	Ramosi	• • •	••	A costs
773	Ramsanehi	•••	••	
774	Rangara	•••	••	( ,
775	Rangari	•••	••	
77 <sup>6</sup>	Rangeni Rangrez	•••	••	1
778	Ranjit	•••	••	Do Tot
779	Ranney	•••	••	Do Emb:
780	Rao	•••	••	Do Bhat
78 r	Rao Bhat	•••		The Divi
782	Raoteley	•••		
783	Rautia	•••		
784 785	Rawa (Rana) Rawat	•••	••	
785 786	Reddi	•••	••	l
787	Redka		••	1 A conto
788	Rohidas	•••	••	Included in Chamar.
789	Rohilla	•••		1 A speke
790	Sadhan	•••	••	Unclassed.
791	Sadhu	•••	••	Included in Bairagi.
792	Sadhwar	•••	••	Do. Jogi.
793	Saigapurba	•••	•••	
794	Sailsahi   Sain	•••	•••	Unclassed. Included in Fakir.
795 796	Sais	•••	•••	Do. Chamar.
797	Sakarwar	•••	•••	Do. Rajput.
798	Salewar	•••		A sub-caste of Koshti.
799	Sali	•••	•	Included in Salewar (Koshti).
800	Salki	•••	•••	Do. Solanki (Rajput).
801 802	Sanayasi	•••	•••	Do. Gosain. Do. Jogi.
802	Sanjogi Sankhua	•••	•••	Do, Jogi. Do. Bhuiya.
804	Sansia	•••	•••	A caste.
805	Saota	•••	•••	Included in Dhanwar.
806	Saoteli	•••	••	Do. Teli.
807	Sarangia	•••		Do. Kasbi.
808	Sarbhangi	•••	•••	Do. Bairagi.
809 810	Sarmadgi Sarodi	•••	•••	Do. Bairagi. Do. Joshi.
811	Sarwadi (Sarwad	liri)		Do. Nat.
812	Satani	•••		A caste.
813	Saur	•••	•••	Included in Sawara."
814	Sawara		. •••	A tribe.
	Sawara Khutia	•••	•••	Included in Sawara.
816	Sedhan Selawat	•••	•••	Unclassed. Included in Beldar.
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819	Setwal	•••		A sub-caste of Bania.
820	Sethi or Setti	•••		Included in (Chetti) Kapewar.
821	Shegadi	•••	[	Do. Shanan.
822	Sheshti Karnam		. •••}	Do. Karan Mahanti.
823	Shikari	····	•••	Do. Bahelia. Do. Bairagi.
825	Shribhadra Naray Shri Raj	yan	.,	Do. Beldar.
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